

# ROSICRUCIAN DIGEST

July 1968 • 40¢

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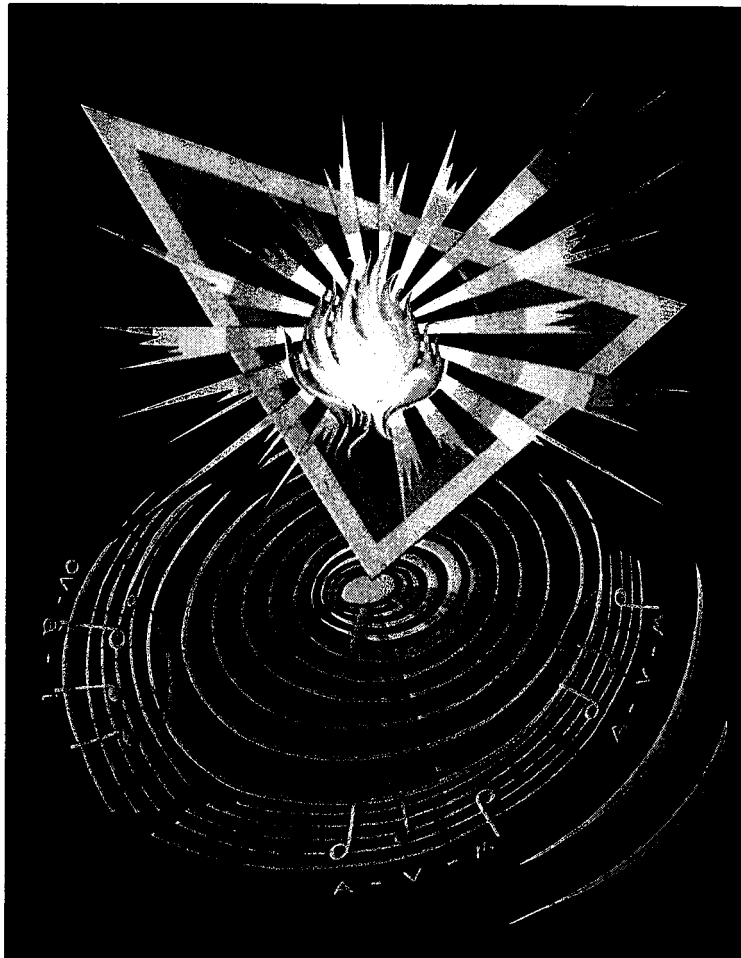
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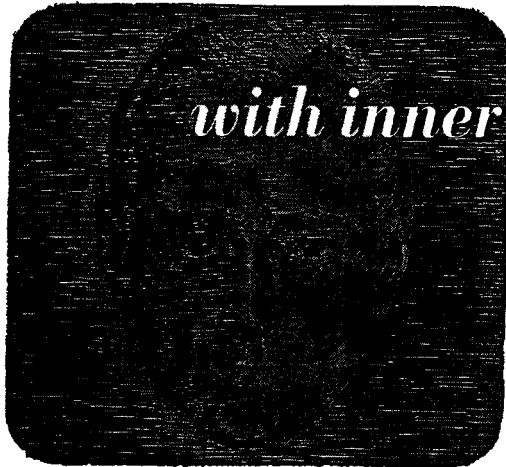
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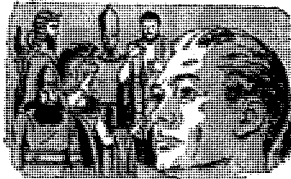


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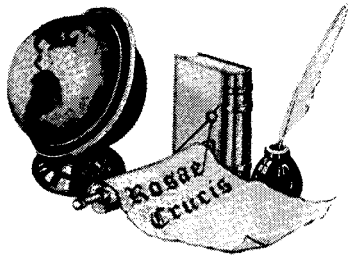


# ROSICRUCIAN DIGEST

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**COVERS THE WORLD**



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**OFFICIAL MAGAZINE OF THE  
WORLDWIDE ROSICRUCIAN ORDER**

**Gerald A. Bailey, Editor**

## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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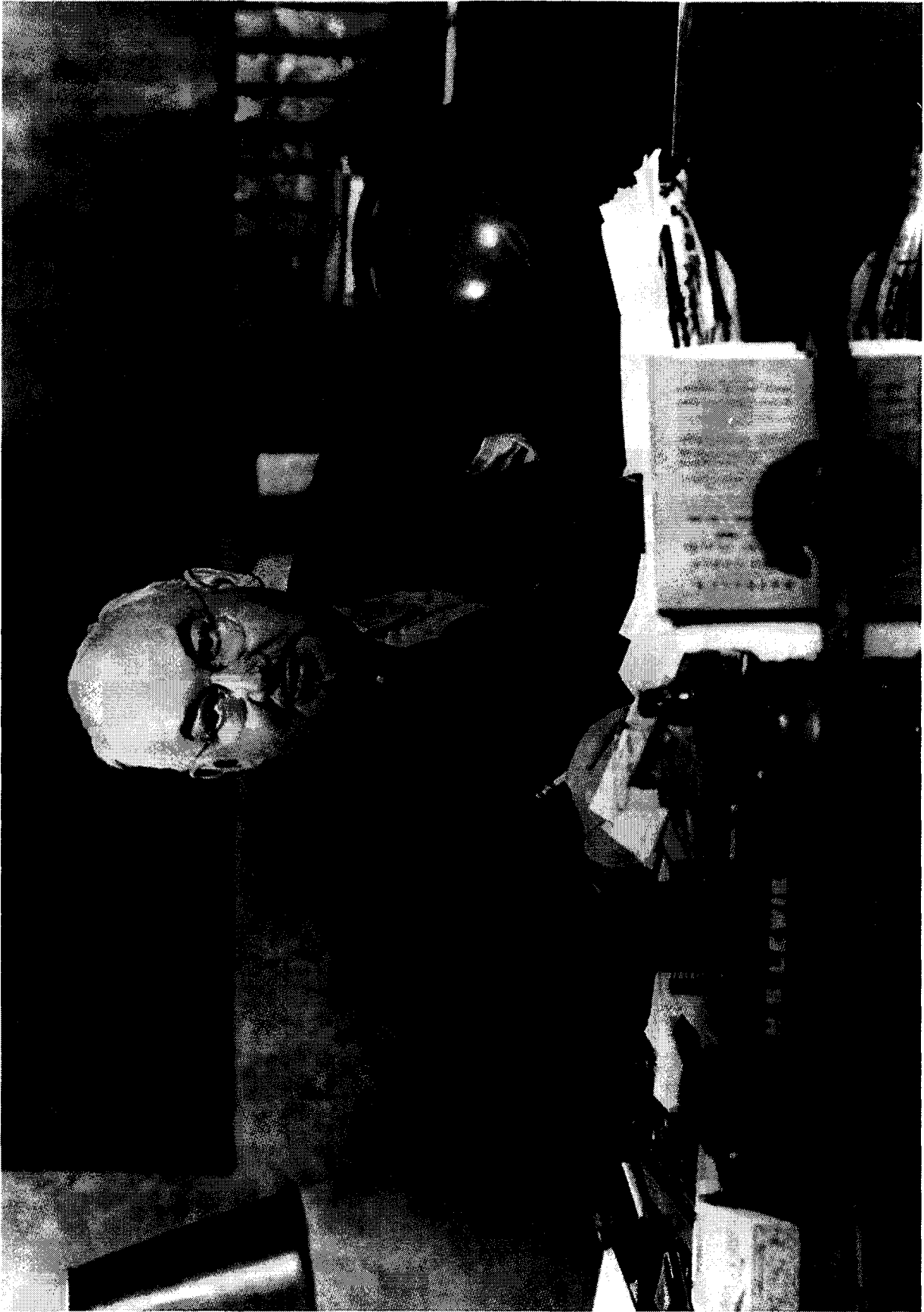
**July, 1968**

**No. 7**

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## **DR. H. SPENCER LEWIS** →

The first Imperator of the current cycle of the Rosicrucian Order, AMORC, is shown seated in his office in Rosicrucian Park, San Jose, California, where he directed the affairs of this international organization for years. His transition occurred in August 1939. For a tribute to his memory, see page 253.



# THOUGHT OF THE MONTH

By THE IMPERATOR

## ON THE NATURE OF VIRTUE

REGARDLESS of all the faults and foibles of human nature there are certain qualities of man which almost make him godlike. They are the saving grace that truly distinguishes man as a superior animal. One of these qualities attributed to man is quite broad in all the characteristics which it embraces. This quality is *virtue*. Virtue as a sign of purity and strength has been advocated for centuries. It has either been named by philosophers and poets, or they have lauded certain acts by which virtue is known.

For example in the Fifth Dynasty of Egypt, nearly 5000 years ago, an official left a moral guide for his son. According to the ancient papyrus scroll bearing the inscription, the official's name was Ptah-hotep. One of the injunctions to his son reads: "Maat (that is truth) is great and her virtue is lasting and she has never been overthrown since the times of Osiris, since Ra created it." Then again Ptah says: "The man who has truth for his topline walks whither her steps lead him. . . ."

Though many aphorisms are cited as virtues, of what does virtue consist? Just what is virtue? How would the ancients, the philosophers, who extoll it, explain it? Since virtue is so commended, what is its value? Is it an innate attribute, or is it something acquired?

The first classification of the virtues comes from the Greek. The Greeks named four virtues only: *Wisdom, Courage, Temperance, and Justice*. These the ancient Greeks considered as fundamental. In a dialogue Plato has Socrates say that virtue is an innate propensity of man. It is not acquired through education. Virtue, he said, could only be taught as a means of awakening what is already in the soul. In other words, virtues, Socrates said, grew out of self-knowledge.

In his dialogue, *The Republic*, Plato pays great tribute to Justice. He calls such virtues as *Justice* cardinal because they correspond to the natural constitution of the soul. In fact, according to Plato, virtue is health, or the harmony of the soul. He says the soul is composed of three powers—intellect, feeling, and will. So Wisdom, Temperance, and Courage correspond to them. We will note that from this point of view virtue is an *action*. It is an objectification of what is believed to be in the soul.

Aristotle, the renowned student of Plato, disagreed with his master. He contended that virtue is not innate. Rather, it is acquired by habit. It is different for all men because it is determined by the particular circumstances to which they are exposed. Aristotle increased the list of potential virtues. He further stated that a certain amount of intelligence and individual application is necessary to select that conduct that constitutes virtue. In connection with this selection Aristotle uses the term *contemplation*.

### *Philosophy of the Stoics*

The Stoic school of philosophy considered virtue as life, following the course of nature, or, in other words, conduct best following what is necessary to meet the demands of nature.

Marcus Aurelius, Roman Emperor and philosopher, expounded that virtue and wickedness consist not in passion but rather in action. "All things come from God," he said, "but which of all the virtues is the proper one for this present use?"

Under Augustine, the Christian father, the classical virtues were adapted to Christian thought. Augustine defines *fortitude* as love, cheerfully enduring all things for God. *Temperance*, he says, is love, keeping itself entire for God. *Justice* is love, serving only God, and therefore controlling all else sub-

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ject to man. *Wisdom*, he expounds, is love discriminating between the things which aid or retard man's appreciation of God.

In more modern times the philosopher Kant said that the moral good contains two elements. One is virtue, or action; the other is happiness. But there is a *contrary* in this, says Kant. All virtuous people are not happy. And all happy people are not virtuous. However, Kant explains that virtuous people do acquire a sense of self-approbation, a contentment in their actions.

### **The Cardinal Virtues**

Let us put aside these classical and traditional explanations of virtue for a moment of practical analysis. Take, for example, the so-called cardinal virtues such as *Wisdom*, *Justice*, *Temperance*, and *Fortitude*. Psychologically what do they represent—human thought and action? I think most of us can agree on the following definition of *Virtue*: A virtue is a self-disciplinary action by which a certain standard of behavior is attained. In other words, we control our thoughts and actions so that an ideal of behavior may be realized.

There are many little *special virtues* that are neglected or that are not appreciated. They are the ones that are not necessarily included in any decalogue or moral commandment. They are not ordinarily a part of any traditional moral code. These little special virtues, however, are the things that not only build character but *sound human relations*. We often speak about mystical development. What is it, after all, but a deeper insight into ourselves and those effects which it produces on our fellows?

Let us consider *loyalty* as one of these special virtues. As we think about it we realize that loyalty expresses a staunch support of some cause, purpose, or particular relationship. But why this support that constitutes loyalty? What is it that invokes it? *Conviction* is the basic requisite of loyalty. We must first have that conviction, that personal assurance of the reality of truism of a thing or condition. You cannot be loyal to a thing which you do not, or cannot, understand. There cannot be a false loyalty, but there can be a misplaced one. This consists only of the assump-

tion that we understand. It comes from emotionalism not tempered by reason. Such emotionalism produces wrong convictions that, in turn, invoke the support from which misplaced loyalty arises. If loyalty, however, is the support of conviction, we must then first thoroughly question our convictions before allowing them to become a loyalty.

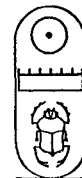
*Sincerity* is another commonplace virtue which we admire in others. Most of us give too little thought to the elements of which sincerity consists. It is not difficult to develop sincerity once it is understood. We admire it in others because it suggests their reliability. We all feel that we can depend upon the sincere person. Then, also, sincerity establishes the idea of reality. The sincere person appears real to us; there is nothing illusory about him.

But what is this sincerity? It is the candidness of expression. One who frankly, honestly, expresses himself in thought and in action is sincere. Sincerity consists in not wrongly portraying our thoughts and feelings. If you cannot portray what you think, or act as you believe, refrain from an alternative. The fruit of the virtue of sincerity is the confidence which it establishes in others about yourself. Once insincerity is discovered it creates suspicion in others. It destroys the bonds which are necessary for domestic, social, and business relationships. We remember, then, that sincerity is a candidness of expression.

### **Hospitality**

*Hospitality*, too, is a special virtue. It is the displaying of an attitude of fellowship. Fellowship means accepting others on the same plane of good motives as yourself. This does not mean that another must have similar interests or background as ourselves. It means to think that another shares with you a love of the goodness of life. There is, thus, the willingness to share certain pleasures or benefits. Among aboriginal and primitive peoples this attitude is displayed by the offering of gifts as a small sacrifice. By hospitality you give of yourself to show a kinship of spirit. That is, you invite fellowship.

Perhaps the virtue which is the most lauded in our time and the least understood is *tolerance*. It is not one of the



classical virtues, but it is precipitated into prominence today by the common lack of it. Many definitions of tolerance lose their efficacy by becoming too poetic or profound. Simply put, tolerance is recognizing the right of others to a difference of expression. One of the common misconceptions about tolerance is that it means the acceptance of others' ideas. Actually, we can recognize the right of another to have a difference of expression and yet we may not agree with him.

#### ***Suppressing the Ideas of Another***

Intolerance is not just a strong advocating of one's own ideas. It is the attempt to give supremacy to one's own ideas by the suppression of those of others. There is a vast difference between the rejection of an opposite belief and the attempt to suppress it. We can be tolerant and yet personally reject all other ideas which may not be compatible with our own.

One must not arrive at the erroneous conclusion that tolerance is just an attitude of letting another speak and paying no attention to him. Tolerance requires having an open mind. It is observing, listening, and evaluating other ideas with our own. We cannot say that we are tolerant if we have entertained no other thoughts but our own. One can only be tolerant if he *discovers* a difference that exists between his thoughts and the conceptions of others. It is the recognition of this difference and the upholding of it that is tolerance.

The truly tolerant person exhibits a fundamental mystical quality. In fact, we may say that tolerance is a mystical

virtue. It is because tolerance requires the broadening, the deepening, and the extension of the self. The tolerant person so extends his self-interest as to be able to recognize the self-interest of others. Tolerance is a sympathy for the ego, for the self, of others. It is a form of attunement that is basically mystical.

If virtue is a self-discipline by which a certain standard of behavior is attained, then what motivates it? What causes one to want to adhere to such conduct which is construed as virtue? There is in each of us the impulsion to seek the good. It is not just the good of sensual pleasure. Rather, each individual to some degree feels impelled to produce an environment and an association that corresponds to the inner harmony he senses.

We all know what is intuitively and instinctively offensive to other men. It is because we have learned what is offensive to ourselves, either objectively or instinctively. Therefore, the virtuous person has the instinctive knowledge to adopt a behavior for himself which will avoid this offense to others. He is sincere, loyal, tolerant, not solely by a matter of reason but rather to be otherwise would be offensive to his subliminal self, the deeper consciousness that expresses a peace within. This self wants to establish a similar peace and harmony without. Such persons have attained a mystical attunement with cosmic harmony.

Evidence that virtue is not solely a matter of culture is found in the fact that many uneducated persons display a nobility of character—a true virtue.



### **1968 LONDON ROSICRUCIAN CONCLAVE**

Sponsored by the Francis Bacon Chapter, the London Conclave will be held August 31 and September 1 at the Cafe Royal, Regent Street, London W. 1, England.

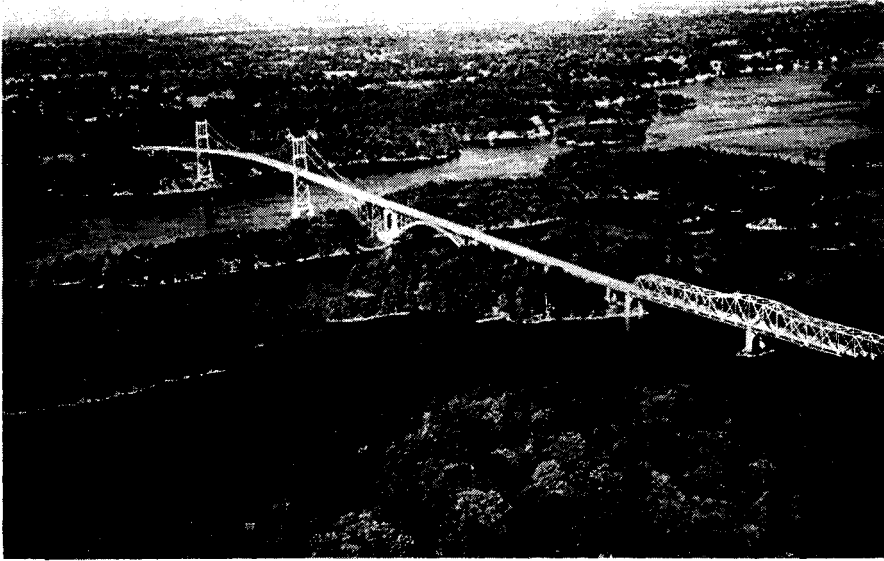
This is the Twenty-first Anniversary Year for the Francis Bacon Chapter. Everything will be done to make the Conclave a most enlightening and enjoyable experience for all who attend.

Special guests will include Frater Raymond Bernard, Supreme Legate for Europe, and Soror Bernard

For further information, please contact the Conclave Secretary, Mrs. E. Griffiths, 48 Gordon Road, Chadwell Heath, Romford, Essex, England.

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1968***





(Canadian Government Travel Bureau Photo)

The famous Thousand Islands International Bridge spans the St. Lawrence River between the State of New York and the Province of Ontario. Ships from the far corners of the globe sail under this bridge on their way up the St. Lawrence Seaway to the heart of the continent.

## WORLD'S GREATEST GOODWILL EXPERIMENT

by JAMES ALDREDGE

ONE HUNDRED and fifty-one years ago the greatest goodwill experiment in history was launched. Those who now cynically assume that world peace is nothing better than an idealist's afternoon reverie would be surprised if they were to trace the relations between Canada and the United States prior to the year 1817. They would find that suspicion and discord had existed for one hundred and fifty years between the people living on opposite sides of the border. Yet, today, to both Canadians and Americans, nothing is more abhorrent than the thought of going to war with one another.

What produced this amazing *about-face* in feelings?

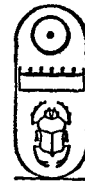
Two men who held out for what seemed a hopeless ideal really were responsible. Together they forged this friendship that has endured for a century and a half—and shows no signs of falling off. Never before in the world's

history have two bordering countries enjoyed such cordiality and neighborly understanding. But it was not easily achieved in the beginning.

The War of 1812 was still fresh in everybody's mind when Sir Charles Bagot, the British ambassador, came to Washington in 1817 to negotiate a new treaty. Americans were feeling quite superior just then on account of Perry's victory on Lake Erie. Canadians, on the other hand, viewed with no little uneasiness their powerful and rapidly growing neighbor to the south. The new ambassador faced a difficult task because the feeling between the two countries was anything but conciliatory.

Fortunately, Richard Rush in the United States State Department shared Sir Charles' devotion to the cause of peace. Both men were regarded as impracticable idealists for those times.

(continued overleaf)



They dared to think that two peoples living side by side could outgrow their suspicions and hates and come to an enduring peaceful relationship.

When hotheads in both Canada and the United States demanded what would be done to protect the three-thousand-mile frontier, they got news that must have seemed most preposterous. Sir Charles and Mr. Rush drew up an agreement that was unheard of for those times. So far as forts and soldiers were concerned, the border was to be left unguarded for its entire length!

By the terms of the Rush-Bagot Treaty, the first naval limitation agreement also came into being. Each country was permitted to have one vessel of not more than one hundred tons, armed with one eighteen-pound cannon, on Lake Ontario, two on the Upper Lakes, and one on Lake Champlain. Such small boats were no good for naval combat; they could be used only as revenue cutters. This left the whole long boundary practically defenseless! The arrangement seemed as ridiculous as it was unwise. Or so many thought—on both sides of the border—at the time.

Yet, when nations are willing to strive for good will, the impossible often can be achieved. The more Americans and Canadians considered the new treaty, the more sensible it seemed. After all, why shouldn't next-door neighbors be friends? What was to be

gained by bitterness and hostility? The two countries did business together; the young people intermarried; their citizens shared the same ideals of freedom and democracy.

As time passed, both countries took a solemn pride in the spirit with which they carried out this treaty. Since 1815, there has been only one hostile crossing of the border. In 1866 five hundred members of the Fenian Irish Revolutionary Society crossed the line and fought some Canadian militia, but, upon their return, the leaders were promptly jailed by orders from Washington.

In recent years there have been many ways in which the two nations have united for the preservation of their common ideals. Even before World War II brought about this close cooperation, Canadians and Americans had ways of showing their mutual esteem. Each government always displayed complete confidence in the other's integrity. Probably nowhere in the world have two countries proved such good neighbors over so long a period. War is unthinkable. Their sense of understanding has found expression in the popular phrase, "Hands across the border."

But it all came about because two men with a noble dream launched the world's greatest goodwill experiment. Sir Charles Bagot and Richard Rush blazed a new trail of friendship along the three-thousand-mile boundary.



## SYMBOLS

### THE SIGN OF THE TIMES

In each age a symbol has been a concise sign conveying a point of knowledge. Many symbols have endured for centuries because they spoke a universal language to all men.

Now a fascinating course entitled, *Symbols: Their Nature and Function*, is available. It relates the intriguing history of symbols, their origin, and kinds. The use of symbols in religion, mysticism, art, psychology, science, and our daily lives is interestingly delineated. Even dreams can be and are symbolic. This aspect is treated in the section entitled, "The Psychological and Psychic Nature of Symbols."

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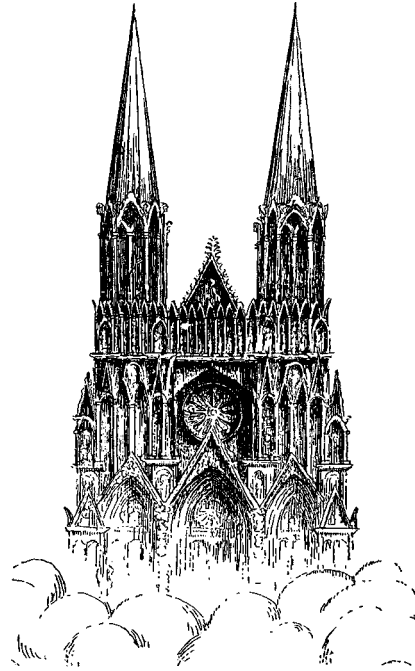
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PERCEPTION is an individual process, colored by everything we have ever done or to which we have ever been exposed. When we look out from ourselves and interpret what we perceive, we look through our own experience and understanding, just as if we were looking through colored glasses. A colored lens over our eyes immediately changes our visual world and casts a different light on our perception of everything. The sum total of our experiences colors our perception to the extent that when we behold any situation a particular type of interpretation immediately follows.

To the businessman there will be an economic factor involved no matter what transaction he participates in; that is, he will consider how much he can make, what the money value is, and so on. An orthodox believer, one who is bound by certain orthodox tenets to definite creeds, looks out into the world and sees sin and wrong. In his desire to create good he has created in his own mind a perception of sin; and so sin exists in a world where there may also be good, merely because of the beliefs which the individual has accepted and through which media he looks out and interprets the environment about him.

I have often thought that sin would not exist in the world where it did not exist in the thinking of man. He looks for it and it is there. You only have to look for good to find it. I do not mean to say all is good, because nothing is of one nature. There is the positive and the negative. We must realize, however, that both must be perceived. However, we can accentuate any factor by interpreting it in terms of our own conception, and when we look toward the good and the ideals which we set in our own lives or as a standard for our family, we will then see those things reflected on the outside.

The world opens its doors in such a way that we are able to perceive what we seek. The artist sees beautiful colors in something which to the untrained eye may be nothing more than a landscape or a sunset. The musician hears music where we might not. Intellectual perception, that which brings to our mind factual knowledge or information, involves not only organs of perception, but involves the whole self, the com-



## Cathedral Contacts

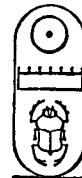
OUR PERCEPTIVE  
POTENTIAL

by CECIL A. POOLE, F. R. C.

plete being—physical, mental, and psychic. When one considers man as a human being, as a living soul having subjective and objective faculties with which to adapt himself to the universe, he must be considered as a whole. He cannot be broken down into a brain, heart, and organs of various kinds, or various perceptive apparatus. He must be considered as a unit because he functions as a unit. All that is within him coordinates with the forces which have caused him to be.

The universe does not confine itself in any of its purposes or laws to any one phase of manifestation. Nature does not divide itself into specific divisions. There is no definite line of separation between living and nonliving matter, between various stages of life, such as a reptile and a bird, for example, or between various kinds of mammals.

Man has never been able to find exactly the point where man became



man in an evolutionary process. The dividing line in nature is only imaginary. There is no definite line between daylight and dark; there is twilight. There is no definite change between a child and an adult; there is growth. There is no sudden change when you try to gain a new technique; there is development. There is no sudden acquisition of facts when you read a book; there is gradual understanding. All those processes are processes of nature. Perception is *not* the *final* word. It is *only* the *beginning*, only the way by which we start, just as timber goes raw into a sawmill and eventually through certain processes comes out a finished product. No sudden change takes place.

If man begins to define in his own mind the difference between the perceptive qualities, how much he must depend upon one or the other, or how well he could get along without one or the other, he is beginning to set up false standards which bar the way to further comprehension, or at least hinder his advancement or development. We are not, in an objective capacity, capable of drawing these lines. Who are we to say, for example, what constitutes physical phenomena and what constitutes psychic phenomena? Man cannot interpret objectively. He can only perceive objectively and learn to interpret subjectively through psychic perception.

The process by which perception is made possible is through *sensation*. By itself sensation would provide only an automatic response upon the part of living beings. If there were not something within each individual to interpret a sensation, nothing would take place except physical reaction. As human beings above and beyond the animal scale of life, we differ in our use of sensation; that is, to man the senses reveal that which passes. The objective senses reveal that which goes on and on before us day after day, bombarding our receptive apparatus with various types of stimulation.

Man has, in addition to his receptive faculties, the ability to *reason*. As the senses reveal that which passes, reason reveals that which remains, which makes it possible to analyze a sensation which otherwise would be only a physical passing thing. But if man is to reason clearly he must bring into play his

subjective mind. Being able to use merely his objective thinking, which after all is no more than a series of conclusions, is only using part of man's abilities, while that which comes from the subjective is a world of knowledge which is a universal perception of the Cosmic Mind.

Of the five fundamental sense perceptions, sight is one of the most useful. What is the subjective or psychic phase of sight? It is commonly called *clairvoyance*, the ability to see without having the retina of the eye stimulated by physical light. Clairvoyance is a part of our complete perceptive potential. Hearing is another faculty. It, along with sight, is probably used more than our other faculties. Its other potential is *clairaudience*, that is, perceiving sound within our own minds when it is not physically present but instead has registered itself within the subjective consciousness. However, I doubt—and it has never yet been proved to me to the contrary—that there is any difference between any types of perception. We may have to think and analyze in our mind whether a certain psychic experience was a sound or a sight. This is merely because that impression could not register in our consciousness in any other form and become known to us. Therefore, we place that interpretation upon it; we simply interpret it on the basis of our understanding. That is why there is a certain vagueness as to the localization of psychic perception.

When one has a sense of premonition the tendency is usually to be just a little confused. Something is evidently trying to impress itself on our objective consciousness, but it is working within on the subjective consciousness. I once heard an address by a man who was blind until he was eighteen years of age. He gave a very interesting account of how he first saw and how he could not perceive anything in terms of sight. If he came to a corner where there was a great deal of traffic, he would close his eyes to determine by sound how far away the traffic was before he would cross the street.

If man is so dependent upon experience in order to interpret physical sensation properly, how can he believe he can localize a psychic perception? Localization is strictly a physical phenom-

enon; there is no localization in the psychic world. That is the reason we cannot always be sure of what constitutes physical and what constitutes psychic phenomena, both of which are potentially ours, as far as total perception is concerned.

Objective and subjective consciousness have different limitations and different abilities. Objective consciousness includes memory, awareness of the present, and expectation. Subjective consciousness, on the other hand, can contain a complete knowledge of the past; that is, every item of this life and all past lives. It contains not only awareness of the present, but of all the possibilities of the present which we cannot conceive objectively. As long as man chooses to limit himself merely to present awareness, he will close the door to other possibilities.

If we were to say that the subjective mind had one main channel for perception, we would say it was *intuition*, the bringing of the threshold of the subjective consciousness closer to the realization of the objective. Man cannot be conscious of thoughts in the subjective; he cannot reason in the subjective consciousness. As long as we live confined in the physical body, we cannot use the subjective consciousness in the same way as the objective consciousness. The

knowledge of the universe, the soul of God Himself, flows from the subjective into the objective and makes us aware of that which we cannot find in physical perceptions.

One of the purposes of living is to perceive that there is no line separating life and death, birth and life, physical and psychic perceptions. These are all in the sphere of the Cosmic Mind, which made and causes all to exist. Our purpose, then, is to become aware of our potential, to learn how to gain the innate ability that is already there, and to utilize these perceptions and make them as effective as our normal physical perceptions. Each of us is a part of the Cosmic Mind, and therein lies the answer to life.

#### ***The Cathedral of the Soul***

*is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.*



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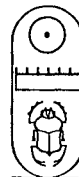




Foto: Tadeusz Dabrowski

**The Frankfurt Intercontinental Hotel  
where the European Convention will be held**

## International Rosicrucian Convention In Frankfurt Am Main, Germany

**1968** is a very significant year for the Rosicrucians in Europe:  
On October 4, 5, and 6, 1968, the Fifth International European R+C  
Convention will take place at the HOTEL INTERCONTINENTAL in FRANKFURT AM MAIN,  
Germany.

The Emperor of AMORC, Ralph M. Lewis, and Raymond Bernard, Supreme Le-  
gate of AMORC for Europe, and Grand Lodge officers of the various jurisdictions are  
expected to attend.

Give these *three* days a prominent place in your plans for the year 1968. For fur-  
ther information please write to the German Grand Lodge:

**A M O R C**  
**757 Baden-Baden**  
**Lessingstr. 1 West Germany**



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1968*

We always hope; and in all things it is better to hope than to despair. When  
we return to real trust in God, there will no longer be room in our soul for fear.

—GOETHE

## IN MEMORIAM

WHY is a man remembered long after his mortal existence is ended? It is due to his personal impact upon the events of his time and upon those individuals who personally knew him. Such impressions may be those of love and admiration, or often, as in instances of tyranny and despotism, of deep hatred. Dr. H. Spencer Lewis, first Imperator of AMORC for its second cycle in the Americas, is a man remembered throughout the world though his transition occurred a number of years ago. There are not many persons still living today who knew him personally for his brilliance and yet humble manner and character. But he left tangible evidence of his achievements, and these impress themselves upon all to whose attention they are brought.

First and foremost of these impressions is the Rosicrucian Order, AMORC, itself. Starting with limited resources—principally the authority delegated to him on the occasion of his European Initiation—and the diversity of his talents, he re-established the AMORC in North America. Then under his direction it spread to other continents and lands as a rejuvenated worldwide mystical and cultural organization.

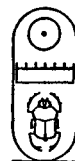
Aside from the organization, that is, the institution itself, thousands of members have come to know of the illumination and profundity of his mind by the study of the AMORC official monographs and the reading of his numerous inspiring articles and discourses. Likewise, many other thousands of persons have found and still are finding pleasure and instruction in the number of books he wrote on a variety of subjects. These books have been translated and distributed in several languages throughout the world.

The Rosicrucian Egyptian Museum and the Science Museum and Planetarium, as well as other edifices in Rosicrucian Park designed by him, continue to win the admiration of a huge annual public attendance. This is a kind of *immortality* about which there can be no question because it is an obvious reality. His works live on as an extension of his mind and personality.

Dr. H. Spencer Lewis passed through transition, the Great Initiation, Crossing the Threshold of this life on Wednesday, August 2, 1939, 3:15 p.m. His earthly remains were interred, at his request, in Akhnaton Shrine at Rosicrucian Park. In accordance with a tradition now well established, each year on that date a simple memorial service is held in the Shrine. This year the date of August 2 falls upon a Friday. The hour of the service will be 4:15 p.m. (the difference of one hour being due to daylight-saving time). All Rosicrucian members who can do so are cordially invited to Rosicrucian Park for the occasion.

It is requested that, on that date, members throughout the world devote, if possible, a moment of silent tribute to the memory of Dr. Lewis.

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# Horus, the Divine Falcon

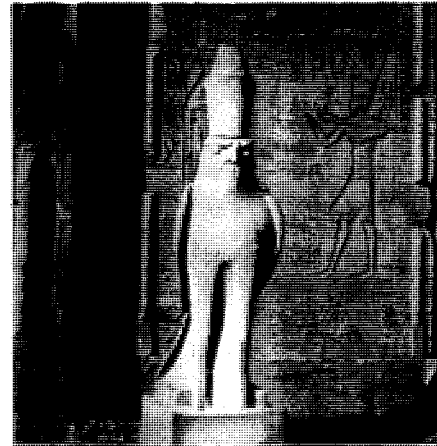
by RODMAN R. CLAYSON

Grand Master

ONE OF the finest and best preserved temples of ancient Egypt is the temple of Horus at Edfu situated some distance to the south of Luxor and the Valley of the Kings. The present temple was built by Ptolemy III and Ptolemy IV about 100 B.C. It is believed that originally a Third Dynasty temple stood here. The Edfu temple has a hypostyle hall and sanctuary, and numerous incised as well as relieved figures, inscriptions, and hieroglyphs. On the walls are portrayed the contests of the god, Horus, with his enemies who are depicted as crocodiles and hippopotami.

A scene on one wall shows the Pharaoh kneeling before Horus. High above the entrance to the first court on the façade of the pylon in relief is the beautiful solar disk with the widespread wings of the falcon. It is believed that it was the Pharaohs of the Fifth Dynasty about 2400 B.C. who introduced the winged solar disk with the uraeus, or cobra, on each side. The sun disk was that of Ra, or Aton. The wings were those of Horus. In view of the fact that the Edfu temple is dedicated to Horus, it is appropriate that we find standing on either side of the entrance to the temple and its courtyard beautifully carved king-size granite statues of the falcon wearing the double crown.

The falcon, or hawk, was probably the first living creature to be worshiped in the Valley of the Nile. The lofty flight of the falcon which seemed to be a comrade of the sun had led the fancy of the Egyptians to believe that the sun might be like a falcon taking his daily flight across the heavens. As a falcon, Horus was a god. Throughout their history, the ancient Egyptians believed that gods were manifested in animals. Today it is difficult for us to understand the relationship between a god and his animal. The god, Horus, was depicted



Granite statue of Horus at temple in Edfu.

as a bird that was believed to manifest in one or more individual falcons. On the other hand, Horus was said to be a falcon whose eyes were sun and moon and whose breath was the cooling north wind. This was an impressive way of describing this great god.

From early times the falcon god, Horus, was considered to be a great sky-god like the bird itself which was his emblem. Sometimes he was the god of the sky, sometimes he became the sun under the name Rahorakhty. Through his connection with the kings, he united Upper and Lower Egypt. Horus became the royal god. Horus became the divine falcon, protector of the king, and to some extent even the king himself. The Horus falcon, or hawk, became the symbol of royalty. His figure appeared on seals and royal documents. The king's favorite title was *Horus* by which he identified himself as the successor of the great god who had once ruled over the land.

At one time the sun-god was looked upon as the creator of Egypt and it was the sun, Ra, who was called the first king of Egypt. The Egyptians looked upon the sun as a living power and it is implied in their theology that Ra eventually disposed of his rulership of Egypt by turning it over to other gods and primarily to the god, Horus, who is incarnate in each Pharaoh. This designation of power not only placed the Pharaoh in the divine sphere but on a

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par with other gods. The death of a Pharaoh maintained, in accordance with their beliefs, the necessary periodic change. The succession from one king to another was viewed as an unchanging order of events. Pharaohs were succeeded by their sons. Horus always succeeded Osiris and Osiris disappeared from the earth's scene, figuratively speaking.

The worship of the sun-god, Ra, prevailed at Heliopolis, the site of the northern suburb of present day Cairo. The god was conceived as the sun itself in the form of a disk. When the capital was established at Memphis a few miles to the southwest, the Pharaohs came under the influence of the sun cult, and the result appears to have been a fusion of the sky-god, Horus, and the sun-god, Ra. By the time of the Fifth Dynasty the king, who was now identified with Horus, became the Son of Ra. In early times at Heliopolis, the concept was developed whereby the purest form of the sun-god was not to be found in the falcon-headed Horus but in the physical orb of the sun itself which was designated by the name of Aton; thus, Ra and Aton were held to be the same form of the sun. The symbol for this in that particular period was that of a man with the head of a falcon crowned by the sun disk encircled by the uraeus.

#### *The Osiris Legend*

In the Osiris legend, Osiris was murdered by Seth and eventually revived to be a power in the beyond. Horus vindicated the terrible thing done by Seth, assumed the throne, and, as the new Pharaoh, assumed the role of Horus. At death, the father fused with Osiris. The king, who during life had mediated between his people and the powers of nature, merged these powers at the time of his passing and his vitality broke forth from the earth in which he rested. As Osiris, he provided life for the growing grain and the waters of the Nile. The legend deals with a struggle between Horus and Seth and this undoubtedly represented a conflict between two hostile cults and a confrontation which was necessary for maintaining the balance of forces in the universe. In the myth, Horus was the son of Osiris and Isis and was the nephew of Seth. As the sun, Horus was

the heir to his father's terrestrial kingdom. Horus eventually won the conflict and triumphantly he was proclaimed the eternal and universal king of the earth.

In later times in accordance with the representations at the temple of Edfu, Horus conquered the world for Ra. He had overcome the enemy who was none other than Seth. Ra was primarily the god of the living while Osiris was essentially the god of the dead. The living Pharaoh was regarded as an incarnation of the great god Horus, who on death became Osiris. Upon succeeding the Pharaoh, the son became the new Horus.

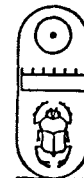
#### *Insignia of Royalty*

In the beginning, the north and south areas of Egypt were two separate kingdoms. The insignia of royalty for Lower Egypt of the north was the white crown and the insignia for Upper Egypt of the south was the red crown. Following the uniting of the two lands by Menes, the double crown was evolved. This indicated that the king was the ruler of the two lands. At one time Horus represented Upper Egypt and Seth represented Lower Egypt.

In early dynasties, the royal name of the Pharaoh was written inside the figure of a rectangular inscription, a representation of a palace gateway, on which was perched a falcon. This was the so-called Horus name. The falcon of Horus surmounting the symbol of the rectangular frame of the great house or royal palace represented the dynastic god of all Egypt who was identified with the sun-god and was the son and avenger of Osiris. A king invariably took for himself several titles.

A second title was portrayed by the figures of the vulture and the cobra goddesses. Together they represent the uniting force for the two lands. A third title was represented by a reed and a bee symbolizing Upper and Lower Egypt—"He who belongs to the reed and bee."

A fourth title was the *Golden Falcon* or *Horus of Gold* whose symbology declared "Blessed in years who makes all live." This represented a kind of glorious sweeping power. Gold was of great significance. It was thought to be the skin of Ra. It was the flesh of the sun



itself, its brilliance justifying the resemblance. When he adorned himself with gold, the Pharaoh was clothed in the light which illuminates the earth. The metal alone deified him. He was the *Horus of Gold*. And still another title which the king adopted was *Son of Ra*. As the Son of Ra, the Pharaoh expressed his divine affiliation to the sun-god.

The rectangular gate symbol surmounted by the falcon was elongated to include all of the king's titles. Still later this was changed to the now familiar oval shape of the cartouche. One or more cartouches, or name rings, carried the king's titles. One cartouche would carry the personal name of the king since his birth. It was not until the Eighteenth Dynasty that kings became known as Pharaohs. In the Eighteenth Dynasty, about 1500 B.C., the Vizier, Rekh-mi-Re, wrote, "What is the king of Upper and Lower Egypt? He is a god whose deep feelings one lives, the father and mother of all men, alone by himself, without an equal."

#### ***The Amon-Ra Concept***

By the end of the Eleventh Dynasty, it began to appear that Thebes at what is now Luxor was going to be the capital of the country. Pharaohs of the Twelfth Dynasty brought into prominence the god, Amon. The prevailing concept was that he was the Hidden One, unseen, a god who was eminent everywhere. Amon came to supersede all of the gods in time and was grafted onto the sun-god, Ra. The Karnak temple at Thebes was dedicated to Amon-Ra, the king of the gods. Late in the Eighteenth Dynasty, Akhnaton who was estranged from the Amon concept of the Karnak temple endeavored to

promulgate the new god, Aton, represented by the sun disk. He established his city at Akhetaten some distance north of Thebes on the Nile for promoting his monotheistic belief. As history has revealed, he was not successful and the Amon-Ra concept was restored at Karnak temple.

In the early part of the Old Kingdom, the concept of the Pharaoh as the god Horus incarnate probably reached its fullest development. Zoser's Step Pyramid and the pyramids of Gizeh are undoubtedly its greatest memorials. By the time of the Fifth Dynasty a change came about whereby the Pharaoh was regarded as a descendant of the god, Ra. This was a shift in emphasis from the idea of an incarnation to the idea of a physical son of a god.

The ancient Egyptians' view of the Cosmos was essentially static. Change was only a recurring rhythm. There was always the struggle between opposing forces. Though the land might be parched in summer, the inundation from the Nile was sure to come and bring relief. The old Pharaoh would suffer death, but his son, the new Horus, would reign in his stead. The victory of the sun-god was proclaimed with every dawn and this was a daily reminder of the triumph of good over evil by Horus.

In the forecourt of the temple of Edfu is a small but beautifully pillared stone sanctuary known as the Mammisi, which, in accordance with the concepts of the ancient Egyptians, was the Birth House of the god, Horus, the divine falcon. (Members with the 1968 tour groups will see the Temple of Horus as well as other Egyptian temples and monuments.)



### ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



International Jurisdiction of The Americas, British Commonwealth,  
France, Germany, Switzerland, Sweden, and Africa.

***The  
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Digest  
July  
1968***

# Can We Learn Not To Hate?

by SMILEY BLANTON

SOMETIME BACK one of my friends Mr. X. asked me a provoking question about his uncontrollable anger. He kept losing jobs because he hated his superiors and expressed his antagonism too openly.

This was a difficult question which could even challenge and puzzle a psychiatrist. But he was honest enough to acknowledge his mental defect and asked me, "Friend, what shall I do with my anger?"

A man who has reached this point all by himself is not hard to help. Later I shall outline what I said to him—and what he did about it. But long after he had left my house, his question—a universal question—seemed to hang in the air.

What to do with our anger is a problem that haunts us all, from the cradle to the grave.

Indeed, in a broad sense it is the problem of the whole world.

From the leading columns of the newspaper everywhere crime, violence or vengeance force our attention but because they are so frequent we pay little heed to them. All these things have one common denominator: Anger.

Have you ever stopped to think that much of the anger in the world is altogether out of proportion to the cause?

Have you ever known people who seemed to hate members of another race, or another religion, or another political group with an intensity that defied all logic and all reason?

Have you ever, to be blunt about it, detected these feelings in yourself?

If so, perhaps a little self-examination is in order. Perhaps, like my friend you need to know more about the nature of anger—and what to do with it.

Of all the emotions that a psychiatrist is called upon to deal with, "hate" is one of the most common—and destructive.

Usually, a person filled with hate thinks he has good and sufficient reason for despising this group of people or that, and often he will choose a target that has some apparent validity.

What he almost always fails to realize is that he has an unconscious need to hate. And the only way to get rid of this hate is to understand it and deal with it on the conscious level.

Unconscious hate, blindly seeking an outlet, lies at the heart of much of the prejudice, bigotry and intolerance in the world. It underlies much of the marital discord that a psychiatrist is called upon to resolve. It can warp and distort day-to-day relationships.

This, not honest anger, was my friend's problem.

I asked him to tell me a little about his family background.

He said that his father has been a harsh disciplinarian, quick to blame, slow to praise. There were two boys in the family; neither felt that he could ever measure up to the colonel's demands. The older boy, in fact, left home at eighteen—and was branded as the failure in the family. Mr. X. stuck it out, doggedly telling himself that his father was the greatest man in the world, resolutely repressing any spark of resentment. All through the years he had clung to that image, because, to him, any other view of his father was unthinkable.

## *Repressed Resentment*

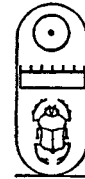
But the sparks thus stamped upon had not gone out.

On the contrary, just below his level of awareness they had flamed into a blazing hatred of all authority, a violent rejection of all rules, a hunger for praise and admiration that could never be satisfied—and that led him to think that all his superiors ignored his true worth.

Very often, when you try to make a person see that he is projecting a fierce unconscious resentment into his daily dealings with people, he will refuse to believe that resentment of long forgotten injustices can still exist and still exert such pressures.

But my friend turned out to be a very perceptive patient.

"Well," he said, "I certainly never



thought of it that way. But what you are saying may be true. And if it is true that a part of me has hated my father all these years, what can I do about it now?"

"You must do two things," I told him. "You must drag this hidden hatred out of the dark cellar of your mind and bring it before the bar of reason. When you do this, I think you will be able to forgive your father. You will see that his harshness was probably based on a desire to make a man of you."

I felt confident that my friend's resentment of authority would diminish once he understood the hidden forces that were driving him.

But I am not trying to say that anger or prejudice is always based on unconscious hate. The human personality is a complicated mechanism: there are seldom any simple cause-and-effect patterns.

Sometimes hates and prejudices are simply the result of environment. If a person in his formative years hears the adults around him constantly claiming that Negroes are lazy, or that Jews are grasping, or that foreigners are dirty, he may accept this sort of nonsense as the truth—and believe it to his dying day despite all evidence to the contrary.

#### *A Sense of Guilt*

Another source of anger very often is a sense of guilt.

If you have wronged another person, you are very likely to dislike that person. In reality, your anger is directed against yourself. But this is painful and hard to bear.

It is because all of us have aggressive impulses.

We need them if we are to survive in a competitive world.

We all have flashes of anger, too. But if you hate at all, and if you find satisfaction or relief in hating, then you are sick. Hatred, prejudice, bigotry, intolerance—these are sickness of the soul.

And the remedies are precisely the ones that religion has been preaching for two thousand years: "Understanding and forgiveness, compassion and humility and love."

And so the answer to my friend's question lies partly in the religious and partly in the psychiatric realm.

Actually, it seems to me that each of us can do [much] to diminish hostility in ourselves and thereby lessen the tides of hatred that sweep through the world.

First, we must differentiate between honest anger and neurotic hate. We must periodically examine ourselves with rigorous honesty to see whether in some of our dislikes or prejudices we are not confusing the present with the past, whether we are not blindly seeking out a target for pent-up resentment based on some ancient grudge or grievance. This is not easy to do, especially if the original grievance has been forgotten. But it may be helpful to remember that very often our attitude towards some of the people around us is a faithful reflection of the attitudes we once had where our parents were concerned.

#### *Self-Examination*

Therefore, look back at your own childhood. Did you consider yourself unloved or neglected? Were you punished unfairly? Did your parents seem to love your sisters or brothers more than they loved you? Did they demand or expect too much?

If the answers that you give yourself are affirmative, then for your own good you must make a strong and conscious effort to forgive your parents. You must remind yourself that they were only human, subject to the same harassments and pressures that bedevil all of us. Surely they made mistakes. But they were never—as your childish imagination painted them—either gods or devils. Perhaps, in your hunger for love, you demanded more than you had a right to expect, or more than your parents had to give. Perhaps their own development as human beings, was hindered by inadequacies in their parents.

If you are really fair-minded about it, you will see that in all probability your parents did far more for you than you ever subsequently did for them. In any case, you must put aside all the half-remembered grievances and replace them with understanding and

forgiveness. Only then will the ghosts from the past cease to haunt you, and you will cease to direct your ancient angers against your present surroundings.

The second thing we must do if we are to control the hostility within us is accept the fact that we do have aggressive impulses, that we need them to meet the challenges of life and that they are nothing to be ashamed of. All too often, I think people are made to feel guilty about such thoughts or impulses. But everyone, at times, has these selfish, primitive feelings. It does no good to try to wish them away, or deny that they exist. They are there—and there for a purpose. When harnessed by understanding and controlled by love, they become a humming dynamo of power and purpose that has infinite possibilities for good.

The third thing we can all do is try to strengthen our religious faith. Life is an appalling mystery, and when we regard our puny selves in relation to the vastness of the universe, we are in danger of being overwhelmed with loneliness in love, and the love that we seek and find among our fellow human beings is too often fragile or transient. The soul of man must find a more secure anchorage, one that transcends the uncertainty of life, or even of death.

The only way that man can do is to believe that he is of special concern to the Power that controls the universe, from the smallest blade of grass that trembles in the wind to the outermost galaxy whirling in the dark void of space. Once he can feel deeply that he is a special part of the great design of things, much of his fear of the unknown can be overcome. As fear diminishes, so does anger, until in the truly religious person it vanishes altogether and is replaced by a benevolence and serenity that, as the *Bible* says, "Passeth all understanding."

"What shall I do with my anger?"

Understand it, first of all. Examine it for traces of the poisonous thing called hate. Eliminate that hate, if you find any, by exposing it to the light of reason and neutralising it by the healing forces of compassion and forgiveness and love. Accept the fact that strong tides of aggression surge within you, as they do in all of us. But be grateful for this energy. A lightning bolt is destructive, but electricity can be tamed and harnessed and made to perform useful work. So it is with the elemental forces within us.

"The kingdom of God," said the greatest Teacher, "is within you." And He also said, "Seek, and ye shall find . . . . ."

(Adapted and abridged by U. K. Chowdhury)  
(Reprinted from *Bhavan's Journal*)

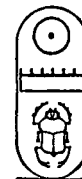
## ROSICRUCIAN CONCLAVE—AUSTRALIA

**Melbourne, Australia:** August 31. Intrastate Conclave, sponsored by Harmony Chapter, AMORC, 199 Napier Street, South Melbourne, Victoria, Australia.

*Meet the Staff . . . . . Personally!*

### THROUGH THE SPOKEN WORD

In response to many requests from members, a special tape recording with the voices of the AMORC staff is now available through the Rosicrucian Supply Bureau. With a special introduction by the Imperator, followed by the voices of the officers of the Supreme Grand Lodge, the officers of the Grand Lodge, and some of the administrative staff, you have the opportunity to strengthen the bond of acquaintance. Length of "MEET THE STAFF—Personally" is approximately 25 minutes—3¾ IPS and is conveniently priced at \$3.50 (£1/9/3 sterling). Direct your orders to: The Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California 95114, U.S.A.



# An International Language

by OTTO WOLFGANG

*Do we need one?*

IF YOU TRAVEL abroad you will enjoy the novelty of fascinating new customs and people, but you will be frustrated in being unable to communicate in all the hundreds of diverse languages of the world. You will have no way, without words, of building a friendship, or rapport, nor even of communicating simple desires nor conducting business relations. You will find that language is truly one of the basic barriers to international understanding and friendship.

Wouldn't it be a fine thing, then, if there existed just one international language so that everyone could communicate? If such a language were taught all over the world, every nationality could learn it in addition to its own native tongue, and suddenly all nations would be able to talk to one another.

As Air Force General John W. Sessums recently stated, "Research and development of a modern international language is needed as a means of promoting international understanding. There will soon be many occurrences where the language barrier will have to be squarely faced. I think it is time to get started."

General Sessums cited, as one example of the need of an international language, the island of Java. "This country alone has 55,000,000 people whose many exotic languages often defy adaptation to the typewriter and serve as a barrier to mutual understanding and full contact with the world. Some sort of condensed modern international language would make the job of educating the multitude of people in underdeveloped areas much more simple and quick."

The idea of an international language is not new. In the last one hundred years alone some two hundred international languages have been in-



vented. Some, like Ido, Occidental, Volapük, Zahlensprache, Neutral, and Esperanto gained a following and even literature for a while. But none has prevailed. They were too difficult, too impractical, or too inflexible. None gained the permanence that a logical and practical international language should have. However, each new experiment began with the cumulative experience of its predecessors which laid a solid foundation for the next attempt. Today, the new international language that gives promise of succeeding where the others have failed is Interlingua. Dr. Alexander Gode, Director of Research for the International Auxiliary Language Association of Science Research, is head of the movement to induce the world to adopt Interlingua.

Many scientific journals have already begun publishing in Interlingua because it is most suited for their work and research. A valuable physiology article was printed in *Acta Physiologica Polonica* recently in Polish, but résumés were not given in any other language and it is doubtful if more than a handful of physiologists outside of Poland read it. Up to a few years ago no American biology journal reprinted foreign language résumés, and possibly still do not.

Twenty-three medical journals, including the Journal of the American Medical Association, are regularly published in Interlingua. Two scientific publications, *Spectroscopia Molecular* and *Scientia International*, appear com-

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pletely in Interlingua, the former going to readers in twenty-two countries. The fifty-nation World Congress of Cardiology held in Washington one year gave out abstracts of their communications in English and Interlingua only. Even the Russian and Yugoslav delegates had no trouble in following the Interlingua summaries.

At the Congress of Endocrinology held in Copenhagen in 1960 all advance lectures were written in Interlingua. This was the eighth international congress in the field of medicine since 1954 which has used Interlingua to save making up summaries in a multitude of national languages. Interlingua is slowly being adopted by cultural publications of the kind whose national audiences cannot support separate editions but whose international audience can justify one common printing. For example, international stamp-collecting news is being published in Interlingua. But most of all, scientific work would be expedited if worldwide scientific data could be published in a single language understood by all. The scientists then could learn only one language in addition to their native tongue and learn it well.

#### *In the Orient*

But will the Orient accept an international language based on the Occidental Latin? In Christ Church College in Kanpur, India, interest in Interlingua as a means of scientific communication was such that the students organized a campaign to support it. Dr. L. Singh reported that one fifth of the 1500 students helped to finance wider uses of the language.

What is the basis of Interlingua? *It is an attempt to bring together all the elements that the Western languages share.* The languages of the Western world have so much in common that they may well be considered variants of an over-all standard.

Until not so long ago, Latin was the undisputed international language of learning throughout the Western world. If Latin had maintained its standing as such we would today have an international language. *Interlingua is an attempt to formulize a twentieth-century Latin.* Why should it succeed where others have failed? *First*, because In-

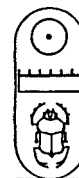
terlingua's basis consists of the *living* Latin roots in all European languages. *Second*, the troublesome intricacies of grammar have been discarded. (Interlingua has only one verb form in each tense, and nouns, adjectives, and verbs do not have to agree in number or case as they must in some other tongues.) *Third*, it seeks to replace no language, but rather to *reinforce* every language.

#### *The Theory Behind Interlingua*

Here, summarized in four points by Dr. Alexander Gode, is the theory behind Interlingua:

1. The languages of the world cannot be reduced to one universal pattern. Instead, every language falls into one of many possible molds.
2. The internationalism of the twentieth century is propelled by ideological forces and concepts of science which have originated in the Western world. These forces are understandable only in the molds of occidental speech and thought.
3. The languages of the West are so closely related to each other that it is sound to think of them as variations of one type language which is called *Standard Average European*.
4. To become international a language must have a force behind it to make it spread; for example, the influence of Latin spread through Europe with the Roman colonizing legions, Christianity, and the revival of classical Latin during the Renaissance. The motivating force of language in the twentieth century could be science.

In brief, Interlingua was developed by taking the words of the vocabularies of the languages of the Western world, standardizing them in such a way that regional peculiarities were removed (the bulk of any language is idiom and idiom is the difference between languages) and constructing the simplest possible grammar for use with the resultant vocabulary. It uses English roots where they are common to other languages. It uses the vocabulary of science and technology which is common to all the languages of the world both West and East. It manipulates this material according to a system of word compounding and derivation obtained from the same sources. This is why the



language can be read practically at sight by any nationality of the Occident.

Speakers of Spanish think it is easy because it is a lot like French, or English or Portuguese or Catalan. And they all are a little bit right. It is a lot like any language of the Western world one happens to know. Here is an example:

#### *A Translation*

"Energia es necessari pro toto que occorre in le mundo. In tempores passate le plus grande parte del energia applicate esseva fornite per le fortia muscular del homines e del animales domestic."

Here is the translation: "Energy is necessary for everything that happens in the world. In olden days, most of the applied energy was furnished by the muscle and brawn of men and domestic animals."

"The languages of the world are not reducible to one universal pattern," says Dr. Gode. "This is why so many famous experimenters of a universal language failed to popularize an international language. But it is not quite correct that all earlier international languages have failed. The planned or constructed schemes performed more limited services and then succumbed because they were narrowly dogmatic. But all of them have served to point up the requirement that an auxiliary language must be an organic reality. In Interlingua we have constructed nothing, but in the manner of Burbank, we did modify and train our language."

As a result Interlingua is a living language. It can change and grow. It can develop further through usage. It has a limitless vocabulary—of the 600,000 entries in the English dictionary at least 100,000 have corresponding words in Interlingua. It can even be reformed if someone proves that any of its basic structure is not as perfect as it could be. Eventual improvements, as in all living languages, will come in the form of organic development through usage.

But won't each nationality use Interlingua in a distinctive way as they do their own language?

"Yes," says Dr. Gode, "and this is desirable and good. The Interlingua style of my French friends is different from mine. That of my German or Danish correspondents is again different. Think of it this way: If a German, a Frenchman, and an American get together and talk English, they understand one another perfectly though the two foreigners may carry weirdly un-English constructions and phrases into their broken English. This English of theirs is bad because it violates traditions, and not because you cannot understand it. In Interlingua there are no traditions. And you can talk or write the French way, the English way, the German way. It is based on what the Occidental languages have in common and hence the only limit is that you must write or talk it the occidental way. This is one of the strongest points to be made in favor of Interlingua.

"We do not crusade for a single language for the world or even Western Europe," says Dr. Gode. "The problem of international communication is too vast to admit of solution through a single factor. Let English extend its international usefulness. Let the other national languages do likewise. Let the mechanical system of simultaneous translations be further developed. There is still more than enough room for Interlingua."

As Dr. Cottrell wrote in his diary: *The project of an auxiliary language must be as a special tool for special purposes, which has no more bearing on the use and spread of existing national languages than stenography has on longhand.*

It would be a wonderful thing for international understanding if Interlingua were taught in the schools of all nations, in addition to the national language, so that any person could travel throughout the world and converse understandably with any literate person in any nation.

For those who feel that peace in the world will come closer if people talk to people in a language that all men understand, Interlingua has great emotional as well as intellectual appeal. A successful international language would carry us a long way on the road to world peace.



# A Walk in the Woods

by BETH HOLDER, F. R. C.

MANY TIMES we hear it said that someone *should come out of the woods*. Possibly it's time to consider going *in-* to the woods, in view of the dark clouds that hover over the valley of mankind. A recent visit to the Northern California redwoods filled my being with thoughts of, and hopes for, our many world leaders who have tried almost everything to solve the existing problems; so "why not" a walk in the woods—which could perhaps open a new path toward world peace?

For no one could very easily think thoughts that are out of context toward others while amidst the resplendent beauty of nature, abounding on all sides. If you will stand very still in the heart of the woods as I did that February day, you will indeed hear many wonderful things—the snap of the twig, the wind in the trees, and the "win-n-n" of invisible wings!

Paralleling this thought, if you stand very still in the turmoil of life and wait for the lift from within, you will definitely be led down the quiet way of wisdom and peace in an apparently mad world of chaos and din.

No matter whether the God of your heart differs from mine, if you will only stand very still, holding to your faith, you will get all the strength that you ask. From the silence you will draw all the things you need, including hope, courage, and strength for your task. In the event you did not know, the groves were man's first temples—they still call him to meditate, and they teach him many parables.

While standing in the forest that enchanting winter day, a redwood tree revealed to me a parable that I so want to share with you! This redwood was centuries old in Abraham's day. His life was half lived when the star of Bethlehem led the Wise Men on their

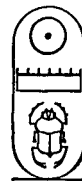


famous journey. Yet he still stands in our forest *speaking* to all who have ears to hear.

These are the things he told me—the secret that made him the oldest and largest of all the earth's living things: to be content with small beginnings for his seed is as tiny as the mustard seed. To be patient with slow development for he grows but a few inches a year. To stand straight, for only low trees can afford to stoop or lean. To grow tall and to live always in the sunshine, for it is the underbrush that hides God and the sun. To outlive every hindrance. Although fire, storm, and lightning kill other trees, he survives and never stops growing.

So it is with each of us; we must never stop growing and never stop trying. But most important, we must stand very still mid the turmoil of life and wait for the impression from within. Then, most certainly we shall be led down the quiet ways of wisdom to the pathway of peace—outward as well as inward!

Someday it might just be possible for the leaders of the world's nations to take a walk in a redwood forest! Perhaps they could *even* hold a conference there. And on the way to this meeting each would possibly meditate upon the most important privilege which had



been bestowed upon him—being of service, to the best of his individual ability, to the people whom he had been elected to govern.

Then, the meditation might possibly encompass other such complicated problems as the race question that predominates everywhere—perhaps coming to the realization that the light man needs the dark man as much as the dark needs the light, or the red, or the yellow. With the many colors of skin they are somewhat like flowers in a garden. And each is basically the same but all need love and compassion so that each in his own right may bloom, thus unfolding to overcome the thorns of ignorance that readily puncture understanding and brotherhood.

As the silvery silence of the forest continues to echo through the leader's mind, a consciousness begins to dawn

as the sparkling rays of sun dance exuberantly on the redwood needles. The echo spirals to a higher frequency and he breathlessly *sees* it is not necessary for mankind to remain in the jungle of confusion; he can choose otherwise. What a stimulating thought to dwell upon!

The leader's pace quickens now, and he is carried forward by an impulse of excitement as he continues on into the forest to meet the others who have had like experiences. Can't you just see the light of understanding that fills the faces of many colors with vivid brilliance, allowing each to reach toward the others in true brotherhood, to reflect the peace found on the path that winds its way under the majestic boughs of the redwood tree, who told to each of these men what he whispered to me on that lovely, lovely day.



## Medifocus

*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

**August:** The personality for the month of August is Hugh Shearer, Prime Minister of Jamaica.

The code word is DISC.

The following advance date is given for the benefit of those members living outside the United States.



JOSEPH A. ANKRAH

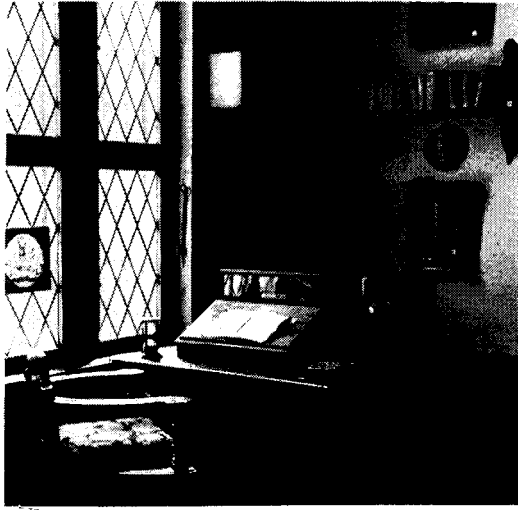
**October:** The personality for the month of October will be Lt. Gen. Joseph A. Ankrah, Chairman of the National Liberation Council of Ghana.

The code word will be EXPED.



HUGH SHEARER

*The  
Rosicrucian  
Digest  
July  
1968*



IN AN explanation of the kundalini, we discover an amazing knowledge had by the ancient Hindus of the human physiology. We also discern in their literature an intermingling of mythology and occult lore with factual matter concerning the human organism. It must be realized, however, that much of the terminology used is symbolical only; it cannot be taken literally. The descriptions given are not taken by the advanced student as actual images of a thing or state, but rather as representative of something that will help the mind to grasp a function more readily. It is just as we might refer to the sun as a golden ball or the moon as a silver disk.

Perhaps one of the important and authoritative sources concerning the kundalini can be found in the writings of W. Y. Evans-Wentz. The author is noted for his works on Tibetan teachings, lore, and rituals. While in Gangtok, Sikkim—gateway to Tibet—Mr. Evans-Wentz had brought to his attention a rare manuscript in Sanskrit. Gangtok is the point where the Rosicrucian Camera Expedition in 1949 entered old Tibet and filmed centuries-old lamaseries. The members of the expedition, including the Grand Treasurer and the Imperator of the AMORC, know well from personal experience that these lamaseries are treasure archives of rare literature. From such a source came the writings in the mag-

# SANCTUM MUSINGS



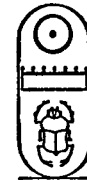
## THE MYSTERY OF THE KUNDALINI

nificent little book, *Unto Thee I Grant*, now published by AMORC.

The manuscript which Mr. Evans-Wentz was permitted to examine and later translate proved to be the *Bardo Thödol* (the Tibetan Book of the Dead). In its original language the title means *Liberation by Hearing on the After-Death Plane*. The treatise concerns the whole cycle, the phenomenal existence between death and birth. In other words, it is devoted to an explanation of what occurs after death and until the event of rebirth. It dwells quite thoroughly on the subject of karma. The *Bardo Thödol* has been referred to as “a manual for guidance through the underworld of many illusions and realms.” It purports to guide one in preparing himself for the ordeal he must encounter after death, when he is to be tried as to his worthiness.

The *Bardo Thödol* is popularly called the *Tibetan Book of the Dead* because its purpose is similar to that of what is known as the *Egyptian Book of the Dead*. The latter is not a book as we know the term. Rather, it is a series of papyri and scrolls, written over centuries of time, and constitutes a compendium of funeral liturgies, magical rites, prayers, and ceremonies preparing one for death, and a prospectus of what one may expect in the ordeal immediately following transition from this life.

The *Bardo Thödol* consists of *tantric* works. Tantra in Sanskrit means “discourse or treatise.” The tantras are usually of a religious nature and belong to a school of yoga called the Yoga Carya Mahayana. There are two chief groups of tantras, one Hindu and the other Buddhist. The Hindu tantra is generally in the form of a dialogue between the god Shiva, as the divine guru (religious preceptor), and his disciple.



The principal characteristic of both classes of tantras is that they are usually based upon the yoga philosophy.

A study of the *Bardo Thödol* and of the Sanskrit works in yoga indicates that there are fourteen principal *nadi* (psychic nerves or channels) and hundreds of thousands of minor *nadi* in the human body. These *nadi* may be likened to the nerves as described in the physiology of the West. However, the *nadi* are not identical to the nerves of the West. In yoga the *nadi* are conceived to be invisible channels "for the flow of psychic forces." Actually, the conducting agents in the organism are said to be the vital-airs (*vayu*). There are, then, within the organism certain vital-airs which become invisible channels for the flow of psychic energy.

In the *Bardo Thödol* and in the yoga philosophy, it is explained that there is a "Great Highway" for the passage of the psychic forces in the body. In Sanskrit, the Hindus called this highway *sushumnanadi*. The forces are concentrated in centers called *chakras*. These are likened to what we could call *dynamos*, stationed along the highway and interconnected. In this we see certain amazing parallels between what we know as the central nervous system, with its sympathetic trunks (great highways) lying on either side of it. Along these trunks are the ganglia which are connected with it by means of *rami*, small nerves. Such knowledge of the nervous systems indicates a study of anatomy and physiology centuries before the West had knowledge of these matters.

We are told in these works of the East that in these *chakras* or centers are stored the vital force (vital fluid) upon which all psycho-physical processes ultimately depend. Six of the *dynamos* (psychic centers) are designated as being of fundamental importance. What is particularly significant to us is the first *root-support*. It is situated in the perineum, that is, the region included in the outlet of the pelvis. It is related that in this first *root-support* is "The Secret Fountain of Vital Force," presided over by the symbolic "Goddess Kundalini."

The initial aim, the objective of the practitioner of yoga (as practiced in the

East), is to awaken what in the tantras is called the Serpent Power. This Serpent Power is personified by the Goddess Kundalini. To be more specific, we are told in the *Bardo Thödol* and in yoga literature elsewhere that the kundalini is located at the base of the spinal column. It is given the symbolic form of the serpent because it is said to be "a mighty occult power that lies coiled like a serpent asleep."

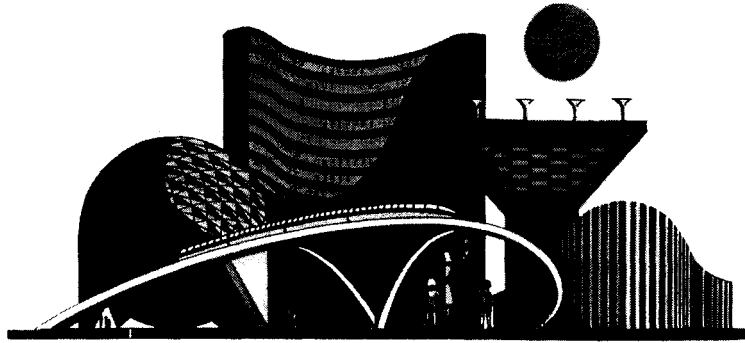
Once this dormant coiled power is aroused into activity, it then penetrates, one by one, the psychic centers. Eventually, it reaches the "thousand-petalled lotus" in the brain center. We are further told that, subsequently, this awakened occult power, this tremendous reserve of psychic force, feeds all parts of the *psychic body*. When this occurs, the *yogi*, the practitioner, is said to experience illumination.

All this we interpret as meaning that there is a great dormant source of psychic energy situated at the base of the spine which normally has a slight flow into the *chakras* (psychic centers) or in the *nadi*, the invisible nerve channels. When, however, it is fully released, it uncoils like a serpent, perhaps spirals, and ascends to each center, stimulating all of them and eventually sending its charge to the principal center in the brain. The whole psychic body, the invisible nerve centers, are revitalized and brought into harmony, resulting in the great illumination of the individual.

The *Bardol Thödol* further explains that certain *mantras* (secret words), when uttered, set up vibrations which affect the inner vital-airs (*prana vayu*). The stimulated vital-airs, the invisible channels, finally arouse the Goddess Kundalini—the sleeping serpent, the great occult power. This, then, as we have related, ascends from one psychic center to another.

The vital-airs or vital force serves as a "psycho-physical link" uniting the human with the divine. When the individual is so united, he receives communications from the Supreme Guru (the great spiritual teacher). In other words, it is the Divine Intelligence. Once the whole organism of the individual is united and brought into psychic and physical harmony, it is then likewise

(continued on page 275)



Courtesy of the Investor-Owned Electric Light and Power Companies

## 20th-Century Mysticism

by BRIAN W. DOYLE, F. R. C.

*Its practicability in today's world*

IS MYSTICISM a lost art or a way of life practised only by the ancients? There are today many who doubt the possibility of attaining that degree of perfection known as *adeptship*—or the attainment of illumination and a mastery of those laws which govern the affairs of living. Mysticism does not belong to an age long forgotten, nor is it a code of behavior or a collection of beautiful thoughts that are out of touch with reality. True mysticism does not set out to fool the unwary, neither is it to be used for selfish purposes or to the disadvantage of some other person.

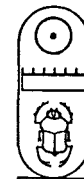
The so-called enlightenment of our Twentieth-Century culture seeks to negate or explain away many of the unusual powers of mysticism, probably because a great veil of romance and mystery has long existed in this field of knowledge; but to deny its existence because we have no personal experience of it is tantamount to saying that life exists on no other planet but earth.

Like your car, which is a means of conveying you to your destination, mysticism, in its most practical sense, is a means of guiding the student through the storms of life. The principles of mysticism and the proper use of this knowledge are needed just as much today as in any former age—perhaps even more so. Because one is mystically inclined does not mean that he shuts himself off from the world. On the con-

trary, true mysticism acknowledges that man must be a part of his society. It means that it should be an actual philosophy of life that can be put into practise in everyday affairs. What is the use of knowledge if it cannot serve you? You would not keep your new car locked up in a garage!

We hear a great deal today about the waste of human resources in industry. Much of this has been attributed to the ineptness of management. If employees are to perform well, they must have a sustained high level of motivation. It is true that many companies have worthwhile plans concerning the proper use of their material and financial resources. But the same systematic approach is not, unfortunately, always directed to the management of human resources. If this is true in industry where the economic progress depends so much on efficient direction of labour, how much more true is it in the marshalling of your own forces to further your own personal development and spiritual progress?

Today, perhaps more than ever, it is of paramount importance that men and women, whether leaders in their field or not, gain a better comprehension of themselves, the meaning of their life and of the resources of the inner self. There is every opportunity for doing so. There is nothing strange about performing mystical exercises or the exercise of



mysticism; it is simply an awareness of God Consciousness, or of being in conscious attunement with cosmic forces. This is accomplished by expanding the consciousness, transcending the senses and the limitations of the physical plane, thus raising the ordinarily limited consciousness to a higher level.

There is nothing really mystical about the use of the higher mind. One becomes *soul conscious*, that is all. He does not go into a trance, or appear anything other than a normal individual except, unlike the average person, he makes greater use of his mind and higher faculties. There are, of course, certain conditions one must fulfill if he wishes to rise above the level of mediocrity. It must be through hard work and much self-discipline. The *higher* cosmic realms can only be reached by the individual who is properly attuned, who has taken the trouble to prepare himself for this influx of Divine Wisdom, which is attained by contact with the Cosmic.

By preparation we mean that the aspirant must be conscious of his spiritual development. He should be aware that, just as he must care for his physical body and train his intellect to more effectively deal with any business or domestic problems, the higher attributes of the mind and qualities of the heart likewise must receive attention, so that the outer and inner natures are developed towards the perfection of the whole character and personality.

#### ***Aid in the Building of Character***

The principles of mysticism, then, teach the student the proper use of the knowledge and powers gained. He comes to realize that mysticism is a tool, which, if used constructively, will guide him to achieve the greatest object in life—that of building a fine character. It has been said that character is the only thing we can take with us when we depart this life. The development of character, however, must include mention of the personal habits and health of the individual, but they cannot be treated here since this article is a plea for the recognition and practise of true mysticism in this present age.

The person who wishes to become soul conscious and develop his latent powers must first experience what

might be called *divine discontent*. He must inwardly experience a discontent with the "old way of life." He must be awakened to other things. Religion is said to be a "cry for life." He must hear and respond to that cry. There is nothing to fear. No matter how difficult the person's life may have been, the student should take heart in the fact that man does not only *aspire*, he is also *inspired*.

In our quest for spiritual knowledge, we should not feel that, since Jesus called his disciples away from their ordinary occupations, we, too, should leave our employment and responsibilities to find God. This would be a mistake. Our present environment provides ample opportunity for practising mystical principles, and, further, Plato's remark that "The author of the Universe is hard to find," should not deter us. No one is incapable of finding God. Neither do you have to be mystical to find God. A man who was intellectually inclined said he couldn't find God because he wasn't a mystic. Yet this man loved his wife very dearly. He felt mystical enough to love his wife, but not mystical enough to love God!

#### ***Attunement***

A love of the Deity or Supreme Being, a recognition of Divine Intelligence, is a fundamental requisite when the student sets out to acquire knowledge of mysticism. He must begin with this confidence; to build on anything less is futile. *If there is no God*, said Voltaire, *we will have to invent one to keep sane*. Further, there must be a fusion of all the human qualities that transcend national and psychological barriers, thus enabling the student to find and use the Divine Power that is within himself.

This power lies dormant within, and, by thought, man raises himself up to commune with the finer vibrations of his real self—the heavenly light within him. By attuning himself in this way he communicates with his Divine Source and finds a new relationship which did not exist before his *awakening*, simply because he refused to believe it and to accept the fact that he functions as a dual being.

Most of us are imprisoned in a hard shell of habit and repression, so that we

are cut off from the beneficial vibrations that flow to us from all life around. There are still many more who, by their thoughts and unbelief, suffer much sorrow resulting in feelings of aloneness. Much of this has arisen from the challenge and demands of city living and the giant race in commerce and other fields where the largest profits must be won. These endeavours, properly conducted, are beneficial to the individual and society. If, however, the same energy and concentration were expended to master *natural law*, the individual would soon sense the higher consciousness and the benefits derived from communion with these infinite forces. He would recognise his real self and his true relationship with God and his fellow man. He would know there is no death, only change. He would realize that good health is a delicate balance—harmony of soul, mind, and body—and he would take steps to ensure this.

In everything from the simplest cell to the most highly developed man there is an urge towards perfection. A mystical philosophy, then, is that urge directed towards higher, nobler ends.

Once this is attained the individual will experience greater spiritual and mystical development, resulting in greater physical health and a conscious attunement with Universal Love, which if allowed to permeate will develop the individual personality so that he will eventually emerge as *God's masterpiece on earth*. Is there anything more noble and worth attaining?

It is said that the pen is mightier than the sword. The written word, however, is a poor substitute for life. "The great aim of education," said Herbert Spencer, "is not knowledge, but action." Do it now; raise your consciousness to the level of which you are capable and experience those joys that give the greatest pleasure—those which are independent of physiological aptitudes. Achieving this higher level of spiritual attainment is not so difficult as one might imagine. When blind children run a race, they do so with a cord in their hands attached to a ring upon a wire; thus they are guided to their goal. Mysticism is just as real as the air you breathe. You do not doubt life; it is all around you. Mysticism is *part* of that life.



## SO THEY HAVE SAID

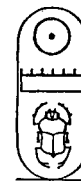
WHEN ANY MAN, even in political society, renders himself by his crimes, obnoxious to the public, he is punished by the laws in his goods and person; that is, the ordinary rules of justice are, with regard to him, suspended for a moment, and it becomes equitable to inflict on him, for the *benefit* of society, what otherwise he could not suffer without wrong or injury.

The rage and violence of public war; what is it but a suspension of justice among the warring parties, who perceive, that this virtue is now no longer of any *use* or advantage to them? The laws of war, which then succeed to those of equity and justice, are rules calculated for the *advantage* and *utility* of that particular state, in which men are now placed. And were a civilized nation engaged with barbarians, who observed no rules even of war, the former must also suspend their observance of them, where they no longer serve to any purpose; and must render every action or rencounter as bloody and pernicious as possible to the first aggressors.

Thus, the rules of equity or justice depend entirely on the particular state and condition in which men are placed, and owe their origin and existence to that utility, which results to the public from their strict and regular observance. Reverse, in any considerable circumstance, the condition of men: Produce extreme abundance or extreme necessity: Implant in the human breast perfect moderation and humanity, or perfect rapaciousness and malice: By rendering justice totally *useless*, you thereby totally destroy its essence, and suspend its obligation upon mankind.

—DAVID HUME, 1711-1776

*An Enquiry Concerning the Principles of Morals*, SECTION III



# Mystical Thought of Two Presidents

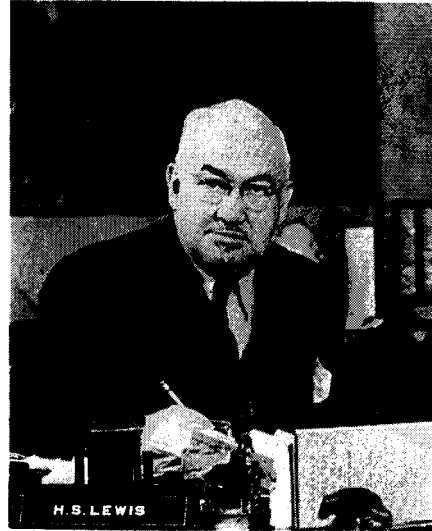
by DR. H. SPENCER LEWIS, F. R. C.

**M**Y MOST intimate talk with William Howard Taft was during an hour's ride on a boat in the East River when we stood together at the rail on the deck and looked out over the water and discussed some of the higher things of life. I wish that I had the privilege of telling all that I might about the inner personal life of this man.

This much, however, is known. He was essentially a mystic in every thought and in every act. This point we discussed while on the boat. I remember his saying that he presumed that he would some day be severely criticized for his rather broad and unique viewpoint of the higher things of life, and especially of religious and spiritual principles, much as Thomas Jefferson had been criticized in his day.

I cannot help recalling how much alike Taft and Jefferson were in the high ideals they held and the attitude they took toward religious matters. In the case of Mr. Taft, he found many thousands holding similar ideas and thus enjoyed a wide companionship in his religious worship. In fact, he found this companionship rapidly increasing in numbers during the last few years. With Mr. Jefferson, however, the case was quite different. He was lonely for such companionship except as he found it among the few who constituted the early Rosicrucian body with its headquarters in or near Philadelphia.

Mr. Jefferson has been very generally classified as an atheist, and there are many books and historical writings extant which definitely classify him as a disbeliever—an opinion thoroughly established in the minds of those not broad enough to investigate and determine the real facts. Yet, I can turn to



books here in my library containing the official messages and papers of the Presidents of the United States and find that Thomas Jefferson, as President and as an individual, was neither an atheist nor a disbeliever.

He was an original thinker, undoubtedly. He was not given to the use of pet phrases and terms and formulas. If he disbelieved anything very strongly, it was this: It was necessary for anyone to prove or manifest his religious convictions by the use of orthodox phrases. This very belief, or rather disbelief, however, was responsible for the charge made against him that he was not a godly man.

To him, the thought of a personal God, almost a duplicate of man, was not only inconsistent but impossible to accept. Therefore, he refused to adopt the general theological idea of God and likewise refused to use the standard theological phrases in his official writings and speeches. But he did use in place of this term such words as Providence, Divine Mind, Omnipotent Intelligence, and other similar terms.

Certainly, the use of such phrases excludes the idea that he had no belief in the existence of a Supreme Architect, Supreme Ruler, or Supreme Intelligence, governing and directing the affairs of all beings. In his official reply to his notification of election to the

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Presidency, dated February 20, 1801, we find a typical example of his religious phraseology in the following sentence:

*But whatsoever of understanding, whatsoever of diligence, whatsoever of justice or of affectionate concern for the happiness of man it has pleased Providence to place within the compass of my faculties shall be called forth for the discharge of the duties confided in me.*

He, himself, gave the very best explanation of his attitude in these matters when in his first Inaugural Address, on March 4, 1801, he explained that since America had been founded for the purpose of giving everyone religious liberty and a freedom from religious intolerance, we should not permit political intolerance to become the cause for further wars. Then he expressed this jewel of a thought: "But every difference of opinion is not a difference of principle."

#### **The Jefferson Bible**

Mr. Jefferson had original ideas and an original interpretation regarding passages in the Holy Bible. There were sufficient persons interested in his viewpoint to warrant the writing of his version of the Bible and having it published. We regret that copies of the Jefferson Bible are not available at the present time. But to those of us who have seen this great work by this man, there is no question left as to his absolute conviction of the existence of a Supreme Being.

His difference of opinion in regard to that Being and of other religious principles did not constitute a difference in principle. He was, nevertheless, considered an atheist by the intolerant orthodox persons of his day and is still so considered by the same class of persons.

With Mr. Taft, the case is slightly different inasmuch as his opinions centered not around the terminology that should be used in attempting to describe the person or character, nature, or attributes of God but around the sectarian doctrines and creeds of denominationalism. Even this is sufficient in these days to bring upon the head of any man or woman the condemnation of Christian

bodies and to label such a person a disbeliever.

Both Jefferson and Taft found in the broader mystical principles of religion an attunement with the human side of all beings as well as with the spiritual side. Both of them believed that the divine rights of men and women were to live and be happy in accordance with their individual rights. Both of them believed that a smile and a kind word had more power to save than a stereotyped religious formula.

Both of them became living examples of right thinking and right living, and both of them have left monuments of character and personality that will not only remain for hundreds of years but also will keep their memories ever green in the hearts as well as the minds of the masses.

Mr. Taft's last days were typical of those anticipated by all mystics and all persons who have lived according to certain laws and principles that bring Peace Profound. He knew that his days and even his hours were numbered. He knew that transition was not only an inevitable law of the Divine Scheme of things, but close at hand in his own life.

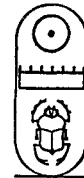
In the face of such knowledge, he was yet able to move about or to rest peacefully without pain or suffering. Without regret or sorrow, he awaited with anticipation the coming of the great change into the newer life which, he realized, lay just across the borderline.

#### **Transition**

In our Rosicrucian teachings, we hold that *any* modern or ancient doctrine is false and unfounded that attempts to claim that transition, or so-called death, can be avoided by proper living and thinking. We teach that transition is inevitable and in fact a joy and a blessing. We also teach that by proper living and proper thinking, we may attain that highly desirable condition wherein we may remain free from disease, pain, and suffering and pass to the ultimate change in peace.

It is notable in the case of both Taft and Jefferson that there was a complete absence of the fear of death. Only the

*(continued on page 276)*



# Are You In A Hurry?

## *Ships Move Slowly*

WOULD you like to receive quick replies to your letters and questions? So would we! We want to give you fast and friendly service, and we DO—once we have your letter. The average correspondence is read and answered within a few days of its arrival. But this is NOT the problem.

Many of our members—perhaps *you*—live thousands of miles across the seas from Rosicrucian Park, and ships travel slowly in the space age. Letters coming to AMORC FROM YOU by surface mail often require up to 90 DAYS in transit—and this is only HALF the journey! OUR REPLY TO YOU will take *another 90 days!*

### SOLVING THE PROBLEM

Consult the adjoining list of countries to discover the usual time for regular surface mail to reach Rosicrucian Park from your COUNTRY; then add the same time for our reply to reach you. The total will be the number of days before you receive our answer. Can you wait?

If your message is not urgent and you are patient, we will answer your letter with our usual promptness, *using surface or sea mail.*

If you enclose ordinary *first-class* postage value, we will send your answer or receipt at once by *surface mail.* This will require the number of days shown in the opposite list.

IF YOU ARE IN A HURRY and you need a reply very quickly, send us your message by AIR MAIL and be sure to enclose an International Postal Coupon to pay for our AIR MAIL reply. We will then follow your instructions and rush your answer or receipt to you in only a few days. Even the most distant air letter usually reaches its destination in about one week. This is the solution to your problem if you consider your correspondence *urgent.*

### Number of Days Required for Surface Mail to Reach AMORC from Countries Shown Below

Algeria .....	45	Jamaica .....	15
Argentina .....	60	Lebanon .....	45
Australia .....	30	Malagasy Republic .....	90
Barbados .....	15	Malawi .....	60
Belgium .....	30	Malaya .....	30
Brazil .....	60	Mauritania .....	90
Guyana .....	30	Mexico .....	5
Cameroun .....	90	Morocco .....	45
Canada .....	5	Netherlands	
Ceylon .....	60	West Indies .....	15
Chile .....	45	New Zealand .....	30
Colombia .....	30	Nicaragua .....	15
Congo .....	90	Nigeria .....	90
Cuba .....	5	Norway .....	30
Dahomey .....	90	Panama .....	15
Denmark .....	30	Peru .....	30
Dominican Republic .....	15	Reunion .....	90
Ecuador .....	30	Rhodesia .....	60
Egypt .....	45	Scotland .....	30
El Salvador .....	20	Senegal .....	60
England .....	30	Sierra Leone .....	90
France .....	30	South Africa .....	60
Germany .....	30	Sud-Kasai .....	90
Ghana .....	90	Surinam .....	30
Grenada .....	15	Sweden .....	30
Guatemala .....	20	Switzerland .....	30
Haiti .....	15	Tchad .....	90
Holland .....	30	Tahiti .....	30
Honduras .....	15	Togo .....	90
India and Pakistan .....	60	Trinidad-Tobago .....	15
Israel .....	45	Uruguay .....	60
Italy .....	30	Venezuela .....	30
Ivory Coast, Republic .....	90	Wales .....	30

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**ROSICRUCIAN ORDER**  
**AMORC**  
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SAN JOSE, CALIFORNIA 95114  
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# Rosicrucian Activities

## *Around the World*

ON SUNDAY, May 5, the San Fernando Valley Lodge in Southern California dedicated its handsome new temple complex. Located in a prominent part of the city, it consists of a beautiful Temple of Egyptian design with auxiliary rooms and facilities equipped with modern lighting and sound apparatus, and has its own ample parking area.

The actual dedication was conducted by the Emperor Ralph M. Lewis assisted by the able ritualistic staff of the Lodge. The Emperor was accompanied by Frater James R. Whitcomb, Grand Secretary of AMORC. Other officers attending were Soror Frances R. Holland, Grand Councilor; Dr. J. C. Guidero, Deputy Grand Master; and Inspectors General Frank D. Wiedeman and Sherman Livingston, all of the Southern California area.

The Master, Mrs. Grady R. Thomas, and her capable staff of officers and members are to be congratulated on this monument to the Order that they have created in San Fernando.

The several hundred members attending from subordinate bodies in Southern California included members from Cosmos Lodge in Tijuana, Mexico, who chartered a bus in order to be present at the ceremony and participate in the festivities that followed.



On April first, after twenty years of meritorious service, Soror Ruth Farran retired as Inspector General for the New York City Lodge and the New York City area. Soror Farran was one of the first Inspectors General appointed by the Grand Lodge and throughout the years has consistently been an ex-

cellent field officer. She has always held the respect of the officers and members of the New York City Lodge and was the honored guest at a testimonial dinner given by the Lodge. As Inspector General, Soror Farran is succeeded by Soror Fern Palo.



Mr. Albert Henry of Sydney, Australia, has recently received the Rosicrucian Order's Humanist Award. For the past twenty years Mr. Henry has spent every weekday morning helping blind people find their way to work. Even if he is on holiday, he assists blind workers in getting on buses that pass the Royal Blind Society. Presenting the award is Mr. Arthur Garratt (center), the Order's Grand Councilor for Eastern and Northern Australia. Mr. Thomas Curley, Past Master of Sydney Lodge, is on the right.



On the weekend of April 19, Grand Master Rodman R. Clayson and Soror Clayson traveled to Southern California where, on succeeding days, Frater Clayson addressed the members of the Abdiel Lodge in Long Beach, the members of the Akhnaton Chapter in Pasadena, and the members of our long-established Hermes Lodge in Los Angeles. The visit provided the opportunity for the Grand Master to meet with the officers of each subordinate body and also with the Grand Councilor, Soror Frances R. Holland, and the Inspectors General, Frater Frank D. Wiedeman and Frater Sherman Livingston.



The John Dalton Chapter of Manchester, England, recently dedicated a beautiful, permanent new temple. Attending the ceremonies were officers and members from other Chapters and Pronaoi. The Dedication address was given by Soror E. Rosa Hards, Grand Councilor for Midlands and Northern England. Frater Reginald Leech, Master of the Chapter, presided.

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In Brighton, England, was held the first Rosicrucian Southern Conclave. Organized by the Raymund Andrea Chapter of Brighton, this most successful Conclave was very well attended, many members traveling long distances. Among those present was Frater Raymond Bernard, Grand Master of France and Supreme Legate for Europe.

Members were very pleased to receive a message recorded especially for the Conclave from Frater Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC.

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Frater Erwin Watermeyer, Director of AMORC's Technical Department and Member of the Board of Directors of the Grand Lodge, Germany, was AMORC's representative at Rosicrucian Conclaves in Chicago, Illinois, and Youngstown, Ohio. The Chicago Conclave, sponsored by the Nefertiti Lodge of that city, and the Penn-Ohio Regional Conclave were extremely well attended and most successful.

Responsible for the fine organizational work were the Conclave Chairmen, Frater Curtis Brown of Chicago and Frater Jack L. Glass of Youngstown.

Special guests at the Penn-Ohio Regional Conclave included George E. Meeker and Harold P. Stevens, Grand Councilors of AMORC; Lydia F. Wilkes and Dr. Hans Gartner, Jr., Inspectors General of AMORC. Special guests at the Chicago Conclave were Grand Councilors George Fenzke and Harry L. Gubbins; Inspectors General Dr. Lonnie C. Edwards and Dr. Hugh M. Brooks. Frater Watermeyer also paid a visit to the New York City Lodge, where he gave a lecture at a special convocation conducted by the Master, Frater James D. McIntyre.

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Among those assisting with the Order's worldwide activities is this group of dedicated workers and past and present officers of the Diogenes Pronaos in Johannesburg, South Africa.

Back row, left to right: Fratres R. Swartz, O. B. Maulid, J. Moraphedi, Jacob Maseko, N. Renecke. Seated (left to right): Fratres T. Tau, Cedric B. Alexander, and Errol Soudien.

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During a special visit to the Clement B. Le Brun Chapter, AMORC, in Sacramento, California, Soror Margaret McGowan, Director of the Department of Instruction, addressed a Convocation and was impressed with the progressive spirit pervading this subordinate body. It now meets in new air-conditioned quarters, and the members are busily engaged in furnishing a permanent library, and very shortly they will start a series of Degree review classes.

Soror McGowan was presented with two lovely corsages. One was from the Chapter and the other was unique in that it was made by two classes of deaf children and sent to her with all their love. The children range in age from three to seven, and their teacher, a member of the Chapter, made the presentation.

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Dr. and Mrs. Albert Doss, and daughter, paid a surprise visit to Rosicrucian Park on May 20. Dr. Doss, who comes from Egypt, saw the new Egyptian Museum for the first time and was enthralled with its beauty. The Dosses are on their way to Raleigh, North Carolina, where Dr. Doss will serve as a resident psychiatrist at Dorothea Dix Hospital. Members in this area who know the Dosses are cordially invited to contact them through the hospital.

Diana Bovée Salyer, formerly Staff Artist of AMORC for many years, passed through transition on May 12, 1968, after a long illness.

Before associating with the Staff at AMORC, Soror Salyer was Diorama Specialist for the Los Angeles County museums. As Staff Artist for AMORC she designed, as well as directed, the work on all of the magnificent murals on the walls of the Supreme Temple. These have been seen and admired by thousands of members. For a period of time she also did the covers for the *Rosicrucian Digest* and the art work for many brochures issued by the Order. Her beautiful dioramas (modeled reliefs in detail) of ancient Egyptian life, which appear in the Rosicrucian Egyptian Museum, will, in addition, long be remembered. Soror Salyer leaves behind a permanent monument to her skill and artistry.

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A record number of enthusiastic Rosicrucians from the Central California Area assembled on Sunday, May 26, at the Madison Street Temple headquarters to celebrate the Thirteenth Annual Homecoming Day of Oakland Lodge, AMORC. Honored guests were Frater Ralph M. Lewis, Imperator, who gave a most inspiring Convocation ad-

dress on "The Classifications of Knowledge," Soror Gladys Lewis, Frater Rodman R. Clayson, Grand Master, Soror Ruthe Clayson, and Soror Margaret McGowan, AMORC's Director of the Department of Instruction.

Frater Clayson was honored not only for his great service as Grand Master of the Grand Lodge, AMORC, for so many years but also for his prior service to the Oakland Lodge, where he was Master in 1944. During "Reminiscing with Hans and Ione Kramer," a dialogue presentation of the history of Oakland Lodge, Frater Clayson was called upon to supply interesting background on the period of the Claysons' membership there. It was also learned that their two daughters—Leslie and Charlotte—had both been installed as Colombes and had served Oakland Lodge. Ties, therefore, are warm, close, and ever-enduring. Soror McGowan, another Past Master and the creator of the Homecoming event, was also called upon and, in the nostalgic mood of the moment, sketched in unforgettable human details in the more recent life of the Lodge.

An informal banquet brought to a perfect close this long-to-be-remembered day of inspiration, enjoyment, and fraternization with others of like minds.

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## THE MYSTERY OF KUNDALINI

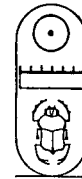
(continued from page 266)

*en rapport* with the Cosmic Mind for great illumination and inspiration.

Putting aside Sanskrit terms and archaic occult symbolism, the modern student of metaphysics and mysticism, the Rosicrucian, can understand what is being related in the ancient manuscript concerning the kundalini.

It is a great source of semi-dormant power lying within each human. There are vital channels through the psychic centers and sympathetic and autonomous nervous systems for the release and use of this power. To an extent a portion of it is constantly being ema-

nated and directs the functioning of the psychic self. However, this great reserve of psychic power can be so stimulated as to pour forth even a greater amount of its energy into its channels and into the brain. When this is done properly, the physical and psychic are so harmoniously interrelated that man finds realization of the higher self and of Cosmic Consciousness—a glorious and beneficial experience. It is to be noted that certain intonation of words, with their vibratory effects, is important in connection with the arousing and stimulation of this power.



## MYSTICAL THOUGHT OF TWO PRESIDENTS

(continued from page 271)

mystic who knows what death or transition really is can have this peace of mind and be free from this fear. Modern sectarian teachings do not tend to free man from the fear of an unknown change that leads him into an unknown existence for an unknown time.

When one knows that he has tried to do the best that is possible and has benefited by each experience and lesson, he can face the great event of transition with joy and with sublime

peace knowing that the future is not to be cut short and the inner self plunged into prolonged oblivion.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



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You need only subscribe—or *resubscribe*—to the *Rosicrucian Digest* for six months, at the usual rate of \$2.20 (18/6 sterling), and this discourse will be sent to you as a *gift*.\* Just send your subscription and remittance to the name and address below. . . .

## Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment, or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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\*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

### "IN THE BEGINNING"

Opposite, Erwin Watermeyer, Director of the Technical Department of AMORC, demonstrates certain principles from a series of lectures on "The Psychology and Mysticism of Color" given in his fall and winter course at the Rose-Croix University, San Jose. This demonstration, entitled "In the Beginning," explains the symbolic origin of the universe as expounded by the ancient alchemists and metaphysicians. (Photo by AMORC)

### AMORC RECORDING STUDIO (Overleaf)

The AMORC Audio-Recording Department adjoins the Rosicrucian sound studio in which its films are produced. It contains modern recording facilities in which numerous tape recordings in several languages are produced and sent throughout the world. Shown here at the controls is Mr. Cyril Esty, technician in charge. Mr. Esty also operates equipment for production of the sound motion pictures. (Photo by AMORC)

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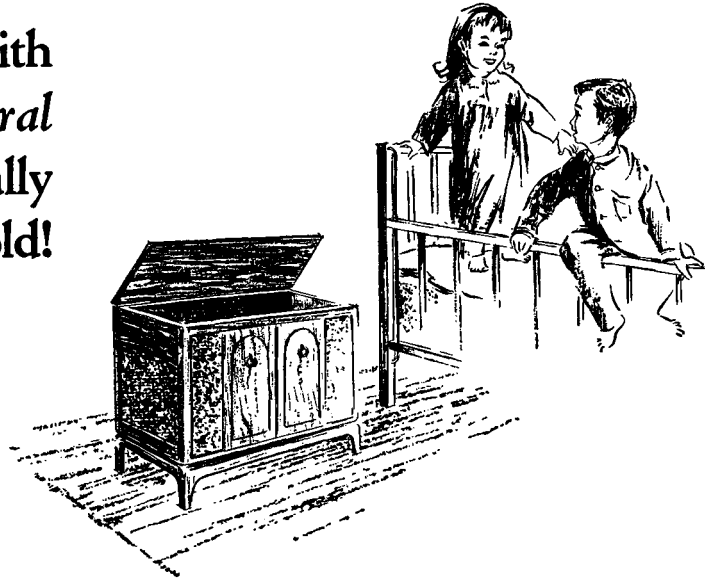






# Bed Time Tales

Stories With  
*A Moral*  
Dramatically  
Told!

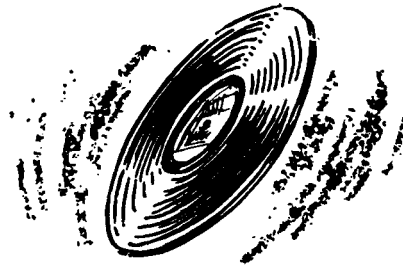


A philosopher once said that the mind of a child is like a blank tablet. The story of his later life will be the result of the impressions registered on the young, receptive mind. Rules of conduct, morals, and virtues must appeal to the fertile imagination in the formative years. They must be *dramatized* and put on the level of the child's experience. A story that fascinates and holds the attention remains in memory—and with it whatever lessons it conveys.

Here are *Bedtime Tales* for children from 2½ to 6 years of age. They relate the familiar things of nature, things seen every day. But, in addition, they teach a moral, inculcating a principle of character that the child will want to emulate.

The several stories may be played over and over, each time with increasing benefit to the young listener. This is a small investment in the great future of a child.

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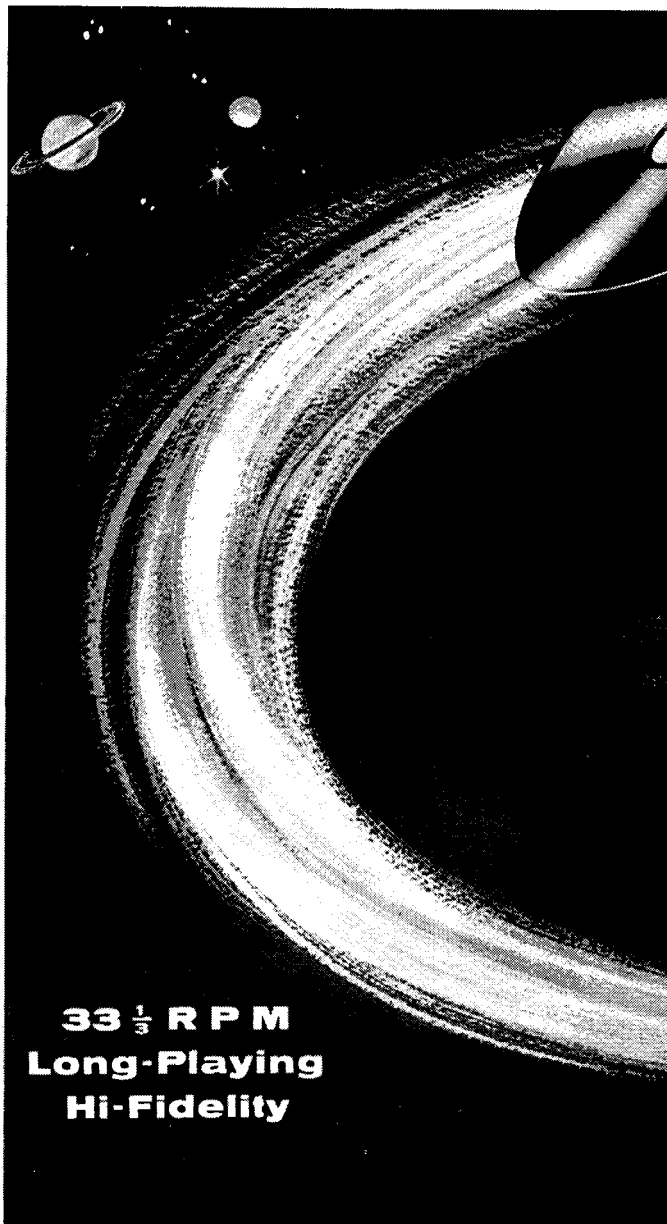
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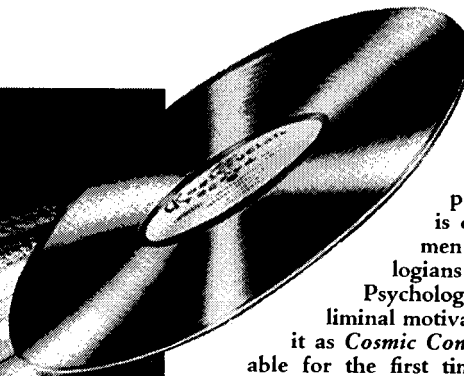
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# Attaining Cosmic Consciousness

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Psychologists refer to it as *subliminal motivation* . . . Mystics know it as *Cosmic Consciousness*. Now available for the first time . . . personal oral instruction in the *technique* for attaining this unity with the Absolute. Not only does Cosmic Consciousness provide an ecstatic experience, it likewise affords added personal insight, resulting in inner peace and power. This excellent recording was made by Ralph M. Lewis, F.R.C., Emperor of the Rosicrucian Order, AMORC. It is replete with exercises which can be used daily with pleasure and benefit. (for members of the A.M.O.R.C. only)

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# BRAVE NEW ERA

A warning has been sounded to all potential users of *live-virus vaccines* by Dr. Richard DeLong, biology professor at the University of Toledo. Dr. DeLong's research in the viral approach to human leukemia has led him to what he feels are certain alarming findings that should be brought to the general public's attention.

There are two types of viral vaccines: *live* or *dead*. A live vaccine, of the type more and more in use today, contains infectious living, though weakened, viruses. A killed viral vaccine contains dead, non-infectious viruses. Both types confer protection on the user by stimulating the production of antibodies; the difference is that the live vaccine does it by actual infection, while the dead vaccine does not. The problem, according to Dr. DeLong, is that living viruses become so closely associated with the cells they infect that sometimes they make their hereditary material a part of those cells' hereditary apparatuses.

There are two ways in which a virus may infect a cell: the *active* way and the *latent* way. In an active infection, a virus enters a cell and begins reproducing almost immediately, producing new viruses which go on to infect other cells. In a latent infection, when the virus enters the cell it does not begin reproducing immediately but seems to attach its hereditary material to that of the host cell so that, when the cell reproduces, so does the virus.

Every one of the cells formed from the originally infected cell contains the infecting virus' hereditary material. Any appropriate stimulation could then cause the latent virus in these cells to become active and begin to reproduce, forming more viruses. There are many stimuli which can cause a virus to become active; some of the known ones are: heat, cold, radiation, and certain chemicals.

Dr. DeLong says that some of the dangers involved in the use of live-viral vaccines can be possible genetic defects, cancer production, the possible initiation of new diseases, damage or death to a developing embryo, and the presence in the vaccine of *passenger viruses*.

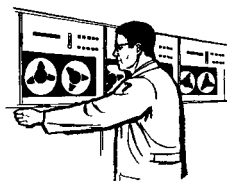
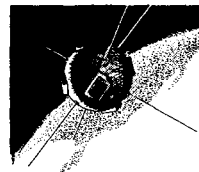
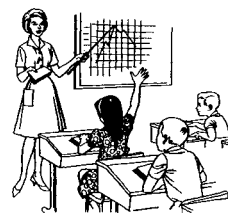
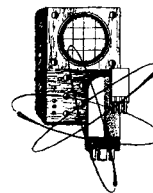
The production of live-viral vaccines requires a living cell system, such as a laboratory animal, and sometimes these cells used to cultivate viruses for vaccines may already be infected with other viruses which are then passed on together with those originally intended for the vaccine. These unwanted viruses, called *passenger viruses*, may be harmful to humans. One instance of this was the SABIN live poliomyelitis vaccine when it was given to millions before it was discovered that it also contained a virus present in the monkey kidney cells that were used to cultivate the polio virus for the vaccine.

This passenger virus—*Simian virus 40*—has been observed, in the laboratory, to make cultured human cells become malignant, cause chromosomal abnormalities, and produce cancer in laboratory animals. The most chilling aspect of all this is the ability that viruses have to be transmitted from generation to generation via the sperm or egg, the placenta, and maternal milk.

Dr. DeLong objects to a live mumps vaccine presently being produced by the use of live chicken cells. These cells are known to serve as hosts for leukosis viruses, which are those causing *malignant chicken diseases* such as leukemia, osteopetrosis, and sarcoma. It is beginning to be suspected that these viruses can cause these same diseases in humans.

Dr. DeLong, a staunch advocate of vaccination and preventive medicine, urges continued use of those tested, killed viral vaccines—now being rapidly replaced by live viral ones—until more is known about the far-reaching effects of the widespread use of these live viral vaccines that he fears could induce cancer and genetic and birth defects.

Looking at setbacks such as this, it would seem as if for every two steps man takes forward, he takes one backward. But even so, step by step if need be, he continues to venture further and further into the limitless boundaries of this, our brave new era.—AEB



# Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library, which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send order and request to address below.

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